

THE
ENGLISH
SECRETORIE,
OR,
METHODE OF
WRITING OF EPISTLES
AND LETTERS:

WITH
A DECLARATION OF SVCH
TROPEs, FIGVRES AND SCHEMES
as either vſually, or for ornament-ſake are
therein required.

ALSO THE PARTS AND OFFICE OF
A SECRETORIE.

Divided into two Bookes.

*Now newly reuiſed, and in many parts
corrected and amended:*

By ANGEL DAY.



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Hall's fund

TO THE RIGHT HONO-
RABLE, EDVVARD DE VERE, EARLE
of Oxenford, Vicount Bulbeck, Lord Stanford
and of Badlesmere, and Lord great Chamber-
laine of England.

 It is now a few yeares passed (R. Ho-
nourable, and my very good Lord)
since emboldened by your fauour, this
booke rudely digested, and then roughly deliue-
red, I did in the very nonage thereof recommend
vnto your Patronage. And howbeit at that time,
very little therein appeared worthy so honora-
ble acceptance, yet pleased it your L. the same
should then passe vnder your fauourable coun-
tenance.

To answer so great bounty therein shewed, I
haue naught but my simple acknowledgement;
and in signification of the will I haue to doe vn-
to your Lordship any acceptable seruice, no other
matter in shew, then a fresh renouation of the
selfe-same title by another presentment, howbeit
in a farre more orderly manner then formerly
was deliuered.

Your L. may please of your owne ennobled
condition to wel-doing, in pardoning the pre-
sumption of the former, to vouchsafe your li-
king to this latter, whetein (notwithstanding the

The Epistle Dedicatory.

title all one) yet shall you find the worke both in order, habit and shape; to be diuersly changed.

To excuse the defect of the one, or enlarge my paines taken in publishing the other, were on either part needlesse: seeing my desire in both hath principally sorted to one selfe meaning: If your L. finde ought herein answerable to your iudgement, it is enough; and the vsers shal thereby (I hope) finde more cause to be satisfied. The wisest of all ages, haue not at one instant collected their experience: *Plato* in his first originall was nothing so diuine: *Socrates* in his cradle had no taste of his after-wisdom: *Hercules* past many yeares ere he grew famous by his labours, and onely vse and practise enableth vnto the greatest perfection.

This being so, it will, I trust, seeme in me a matter the more pardonable, to haue aduentured as I did the formost of this purposed labour; regarding that by a reuiew of the same, it hath now receiued some shape, and proportion. Such as it is I humbly recommend as before, vnto your honorable liking. And for my selfe do remain alwaies.

By your honourable Lordship

to be commanded

ANGEL DAY



TO THE LEARNED AND COURTEOUS READERS IN GENERALL.



Entlemen, when I do begin first to speake vnto you in this action, me thinks, you doe aspie in me the parts of an ill Scholler, who in all his doings, is forced to craue pardon, but hardly findeth the way that may purchase vnto him selfe the benefit of such a pardon.

In reformation, two notable instances are held, the which as I conceiue doe craue allowance, though no prerogative in well-doing, and these are for a man to finde his defect, and secondly to haue a will to amend it.

I will assure you, though I be not gracious, I would be loath to see the gracelesse, and this benefit I will haue to gaine your allowance, that I will blush for mine errors, where I fault in ability I will shew you my will. And when in all I cannot cleare mee from your censures, yet shall your courteous forbearance bee in me no waies misprised.

I haue to foretime as now (still travelled with the gardner, who first throweth vp his earth on a rude heape, then scattereth it, after, smooths it, next squareth it, and lastly bringeth it into knowe and workmanship, before which you know, there are many weeder, loose hearbs, graisses, slicks, and rubbish to be picked vp and throwne out: And then and not before beginneth his work to draw towards the perfection.

As he, so I at the first shew vp this ground worke in a heape, and onely did scatter it: after, and hitherunto I haue endeouored to smooth and to square it, picking out thereof many things which lay too too much disordered. It onely now wanteth to be labored on by a more curious workmanship, but because it is my garden plat, & my prouision is too small to perfect on a sudden

TO THE READER.

So spacious a ground-works, I will temporize with those duties, which either by time may be in me supported, or by a greater habilitie in others may happily hereafter be performed.

Now because it is in all omissions the greatest omission not to beethankfull for courtesies, I will acknowledge that as you have hitherto benignely dealt with me in the survey of those labours, so have you bound me the more vnto you by your fauourable censures. And yet if after this continued in travell vnto this present, you either in mine, or in the Printers escapes finde any thing blame-worthy, coner it I pray you, as before you have done, with the vaine of your courtesie. The copies before this haue beene, I confesse, erroneously many waies deliuered, and this by the blottings and interlinings had in the former amendements hath peradventure also his escapes or mistakings: If any be, they are few I hope, and therefore the more easie to be tollerated. Onely correct where fault is, and the Printer and I shall be beholding vnto you.

Having thus performed for my selfe what vnto your worthinesse stood meere to be considered, giue me now leave I pray you, touching the order and course in the *Metabado* hereafter obserued, to say something to them which thereby are to take any benefit or profit. In which case the learner is circumspectly with himselfe to consider, the severall rules in the particular chapters preceeding the orders of those *Epistles*, in such sort as afterwards they are distinguished, and therein see what to the better ordering and principall direction, of whatsoever hee shall take in hand to write, is there (for his better instruction) enioyned. By diligent animaduersion whereof, he shall the better vnderstand the severall natures and properties that in the parts of every *Epistle* are ordinarily to be required, besides the vse of them in their severall places, and what force they beare, being so sorted out according to their severall purposes and directions.

Next, for the better inducement and leading him into a plaine and perfect platforme of this *Metabado* following, and to the intent he may as neere as may be, or as his capacity (at least-wise) may any wayes reach vnto, know (skillfully, & not by rote) how or in what sort he shall happen to doe either well or ill, I haue first

TO THE READER.

(in a preamble or intermixed discourse, either proceeding or interchangeably passing before, or with the kinds of every sort of *Epistles*) declared the properties and use of those *Epistles* upon what parts and places, they and every of them doe consist, with what vehemency or lesse application they are to be enforced or qualified, so that he who seemeth to haue least knowledge at all (be it that he haue perseverance to conceiue or to distinguish the parts he seeth there laid out before his eyes) may with great facility attaine to whatsoever herein prescribed, or by the circumstance thereof intended to be in any sort deliuered.

To the greater ornament whereof, I haue applied a number of *Figures, Schemes, and Tropes* in the margent of euery *Epistle*, euen with the places where they are vsed. And at the end of this worke, haue set them altogether, and therein explained to the learners view, and for his readier vse, their particular natures and qualities, to the end that they who (being vnlearned, and hauing a pectic conceit of inuention of themselves) haue heretofore vnknowing done well, may see how with skill and discretion hereafter to pursue the same, and the ignorant also hereof, whose reach hath not been so ample as others, may be thereby informed what vnto wel-doing is most consonant and agreeing.

Now for the readier finding of those *Epistles*, as each of their kinds are suted forth in sundry *Examples*. Peruse but the head of euery page, and there you shall finde what in the same page is contained, *viz.* Where the *Epistles* be, you shall haue them noted in their kinds, as *Epistles Hortatorie, Dehortatorie, Suasorie, or Dissuasorie, &c.* And likewise in the admixtions, you shall finde *Places or Parts Hortatorie, Commendatorie, Petitorie, &c.* as they fall out to be handled.

This booke thus shewing these parts before remembered, I haue termed as you see by the name of *The Secretorie*, being in the consideration thereof nothing ignorant what great perfection is to be required in such a one, by whose title the same is deliuered, neither supposing the matter herein contained to appeare so sufficient, as perfectly thereby to enable what in the same function is to be required, but because the orderly writing of Letters, being a principall part belonging to a *Secretarie*, is
by

TO THE READER.

by the *Methods* hereof delivered to any Learners capacite,
whereout the Scholler or any other that is vnfurnished of the
knowledge therof, may gather aide and furtherance, I haue ther-
fore endeouored to rearme it by the name of the *Secretarie*.

These with my willing mind, and desire of well-doing herein
I doe present to the generall and friendly regard of all, wishing,
that in courtesie they repute of my trauels, as formost of all o-
ther things, I therein respected their benefits. In affording wher-
of, they shall doe no more then belongeth to good mindes, and
encourage me by whatsoever meanes hereafter, to gratifie their
sauiour.

THE



THE ENGLISH SECRETORIE.

Of an Epistle, the commodities and vſe
thereof. *Chap. I.*



INASMUCH as we haue herein endeouored to
lay downe a platfforme or methode for writ-
ting of Epistles: it shall not be amisse, that
following the order of all other writers, we
first define vnto you what an Epistle is. An
Epistle therefore is that which usually we
in our vulgar, doe terme a Letter, and for
the respect thereof is called the messenger,
or familiar speech of the absent, for that therein is discovered what
soeuer the minde wissheth in such cases to haue deliuered. The di-
uersities of Epistles are manifold, as whereof ensueth a platfforme
to euery motion, being in truth so infinite as are the imaginations
of each ones fantasie, seeing the declaration of euery letter, is no
more then what the minde wissheth in all actions to be performed,
and according to such insigations, wherewith at that instant men
are sed when they write, taketh his so small substance, whether it
be to require, counsel, exhort, command, informe, commend, intreat,
aduertise, gratulate, or whatsoeuer other purpose therein preten-
ded, as cause and matter may fall out to be required. The anti-
quite is as ancient as the benefit that thereof ensueth is great,
whereof onely those that are sufficiently enabled with the quali-
tie, can giue the greatest testimonie. Paule wrote it for me to
commend the vſe, when as well by the authorities of a number
the best learned, who to aduance the efficacie thereof, haue in sum-

by languages prescribed rules and methods for the same. as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully advanced. And although pregnant wit ensuing by nature was the saymost cause that first bred the invention of Letters, and that every one naturally can speake, as in some sort or other set before their meaning: yet Art prevaileth in this cause, & by cunning skill marshalling every thing in his due order, place and proportion, holds much more the same is then beautified, adorned, & as it were in a new shape transformed by such kinde of knowledge, the difference that dooly appeareth may yelde proofe sufficient.

What is chiefly to be respected in framing of
an Epistle. *Chap. 2.*

INASMUCH as by the necessary use of Letters, before laid down, a commendable manner of writing and framing, the same hath bene already remembered: It shall not be amisse, that in this Chapter we now endeavour to answer the purpose therein pretended. For the manifestation whereof, I have thought good to draw unto your consideration certaine principall points, which thereunto are specially to be required: first, Aptnesse of words and sentences, respecting that they be neat and choicely picked, and orderly handled: next, Brevitie of speech, according, in matter and circumstance fitly to be framed: lastly, Comeliness in deliverance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnesse of words and sentences, consisteth in choice of good termes, in full and proper application of them according to their true meanings, in well setting and fitting them to their severall purposes. Choice and good termes, are in words binall, & plain for the matter in delivery, not improper nor newly coyned, nor too old, as having not of long time before bene used. Skillfull application is, when in their setting down they have either their true and proper signification for delivery, or else by a more delicate or pleasant invention may be carried conceitfully. Well setting and fitting them, respecteth in the matter in handling, that therein be a concordance with their applications, whereof may ensue a due construction, and no disorderly mistaking.

The

The next, being Brevitie of speech, is not as some unskilfully have imagined, that which consisteth in shortness of lines, & shortness of rimes in those of a line of paper, but brevittie of matter, where in scope sufficient remaining for the necessary demonstration and delivery of any needfull occasion, men are barred from frivolumous circumstances, and enjoyned therein to abhorre all manner of tediousness: For which cause some have borne of opinion, that continuance of matter ought not to be used in an Epistle, for that it thereby loseth the shew of an Epistle, and taketh upon it the habit of an Oracion. Yet of such sort are in this method sundry Epistles, the titles whereof are, Hortatorie, Dehortatorie, Laudatorie, Vmperatorie, Sualorie, Peritorie, Monitorie, Accusatorie, Excusatorie, Consolatorie, Inuective, and such like, whose speciall uses doe of necessity admit such scope as in every ordinary Epistle is not found, and though they beare in them many Oratorie parts, yet lose they not at all so that, neither name nor habit of an Epistle. The tolleration and ordinarie use of which, both examples of many learned, and common custome hath warranteth. And therefore when to be briefe it is herein enjoyned, it is alwayes thereby to be intended, that a man with onely necessarie speeches may be permitted to deliver his meaning, neither is it without the limits of brevittie, when aptly and at full the same shall be in this sort reported.

And for the better declaration, how farre the conceit hereof may be induced only in writing of Letters, I will first limit what may be accounted necessary therein, and afterwards endeavour to lay downe, how contrary the counts, men (as well in the use, as in neglecting hereof) have heretofore erred. Necessary speeches, I doe account whatsoeuer is set downe, for the plaine and open delivery of every occasion, to the intent the wille of the writer, and what he purpurseth may aptly and in good and ready sort be conceived. The repugnancy hereof is wher neither with too much curtailing our arguments, in conceit to avoid tediousness, or with too many or over-often repetitions, neuer thinking to have spoken sufficiently, either to induce remembrance, or put forward our meaning, too abbreuiate or amplifie our Epistles. And when some others also, of a conceit more curious then necessarie, striving to excell in varietie of sentences, and copie

of words, copied all of one suite, thinks therefore in painting themselves, to write more then needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to be blamed, in where the defect remaineth, are they (for well writing) with study to be amended.

Whether and last now being Comeliness in deliverance touching the person and cause, seemeth to be due unto three severall respects: that is, to the reputation of the party to whom we write, his condition, age, honour, and disposition, and to the fitnessse of the matter whereof we take upon vs to write: for as it is most decent that in the matter we make choise of, we give unto every cause his proper and orderly effect: so is it every way as convenient to afford alike *Decorum* of those to whom our Letters are directed.

The reputation of each party, is measured according to his dignity or worthinesse, whereby he beareth reckoning and place before vs. The condition, by the age or manner of living, wherein resteth the gravity or youthfulness. The honour by the disposition, as whether desirous to be revered, favoured on, or with plaine termes used. By this reason, the methode or stile of our Letters falleth out diversly to be considered: in one sort we frame them to old men, in another sort to young men: one way to sad and grave persons, another to light and young fellows: one place to some to Courtiers, another to Philosophers. To great and notable personages, with a duty speciall appropriate to their calling, to our betters, alwayes with submission: To our inferiours, benignly and favourably, To our friends, lovingly, To our enemies sharply and nippingly. Thus farre as touching the person, and now for the cause.

In this point it seemeth that the matter of every writing should still be measured according to the writers apparance, credit or worthinesse: that the validity thereof should be answerable to the one or the others greatnesse, or goodness: that the intendment be sound, lawfull, and to no other purposes: that it containe not base, filthy, or scurrile matter, unbefitting a direction so worthy. Then that every thing to be written of should be delivered according to his proper quality: Termes more officious then befitting, are unfitting; not sufficiently to consider of each reputation,

tion were ouer homely. A matter of gravity is to be delivered with waight: a matter of sorrow should be reported with griefe: a matter of pastime, to be discoursed with pleasure: a matter of follie, intermingled with laughter. Now contrariwise, to a person sorrowfull to write of iests, to talke learnedly to a clowne, to salute an olde man with childish fantasies: in cases of waight, to aduance trifles: were altogether as improper as peniſh, and moze absurd then fitteth to be tolerated in any skilfull vsage.

And because I haue taken vpon me some distinguishments of writing, wherein I specially stand vpon choise and meete termes and speeches, with proper applications: I thinke it not amisse to set downe vnto you some thew of the contrary inuements, whereby you may with the greater discretion coniecture the error thereof, the which I haue sometimes noted in other mens writings. And first, of vniſemely applications: as for example: one that sometimes intended not a little of his owne inuention, toke vpon him to write a lone letter to a woman of very meane reckoning, in which, after he had drawne (god Cupid, by the name of the blinded boy) by those parts of fauour that neuer were in her, and shewed himſelfe much passionate for the loue he ought to her. he concludeth the matter in this sort: Thus craving your lawfull beneuolence, in nor me reiecting, your anſwere comfortable and not intollerable, &c. The woman not accustomed to such hot entertainment, and rather bluntly before-time pursued, then daintily intreated, began hereupon (forſooth) to waue coy, and to intend great matter of beſeſſe, and haunting her fauour at a higher rate then he belike ſeemed afterward willing to become a purchaser of, remained as she was, and himſelfe at his moze poſſible ſtudies. The conclusion of his letter was very improper, inſomuch as requiring liking by the name of Beneuolence, he both miſprieſed his owne demand, and ſeemed to induce a word moze ſounding to a charitable reſeſſe, or courteous contribution of money then to any ſuch purpose as he meant it. Besides, your anſwere comfortable and not intollerable. If these had paſſed, in a test, it had been moze convenient, but vſed *bona fide*, it was too too bad, eſpecially reſpecting the party, what she was, from whom one would haue ſuppoſed that ſuch a one as himſelfe, could neuer haue received (but by too much tolleration) any diſcontentment at all. This error was

Words im-
proper &
impug-
ning the
ſenſe.

Errors com-
mon to
the Learn-
ed, as well
as to the
unlearned

is not onely common to the unlearned: say we well this one, who in his profession (as I was informed by him that shewes me the letter) was well reputed of, but also some of the forwardest sort onely by affectation of words, which they have used, have bene misliked, and yet learned enough. Among which a Doctor of Physicke long since, intending to be very eloquent in words, and such as every Carter should not conceive of, began an Epistle to a booke by him published in this sort: wherein secondly appeareth this error of olde mispapper, or new copied termes, and this was the forme.

A'ridicu-
lous man-
ner of writ-
ing.

Egregious Doctors and Masters of the eximious and Archane Science of Physicke, of your vrbancie exasperate not your selues against me, for making of this little volume of Physick. Considering that my pretence is for an vtility and a Common-wealth. And this not onely, but also I do it for no detriment, but for a preferment of your laudable Science, that every man should esteem, repute, and regard the excellent facultie, and also you to be extolled and highly preferred, that hath and doth studie, practise and labour this said Archane Science, to the which none inartious persons can, nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and many the which doe thinke themselues wif: (the which in this faculty be fooles indeed) will enterprise to smatter, &c. Was there ever sene from a learned man a more proposterous and confused kinde of writing, forced with so many and such odde copied termes in so little uttering? But surely the man doo it of a great conceit: for as appeareth by the course of all his Epistle following, his wittes were so preterred with an angry wishking of the bad demerits of some unlearned vices of his Science (as he thought with himselfe) that euer yettcher should not be able to vent him, but he should be a man of some reach at least that should vnde him. Nevertheless, how will I answer And his imaginations: this one thing doe I know, that it uers to whom I haue shewed the booke, haue very heartily laughed in perusing the parts of his writing. For these Egregious, eximious, vrbancie and exasperate, although the words be in some sort tollerable, yet because many of them are amongst too very rarely used, and in this writing, two of them especially very improperly placed, the manner thereof soundeth (in mine opinion) nothing

nothing pleasant. Inasmuch as exasperate is properly to set him
 in a further rage, that is already furiously bent in a thing, and be-
 comes, by the action of another man then himselfe, who as it were
 of a resolute will and meaning, would goe about to procure it, so
 that it may be well said, hee did exasperate his fury the more, by
 inducing such a speech, or such an act: but it cannot be so properly
 belivoured to say, exasperate not your selfe for such a thing, especially
 when I am notwithstanding so much as in any mistike already, which
 no man can at any time be, without he first knowe an occasion: your
 vrbanie is likewise being derived of this Latine word Vrbanus,
 which is civile, courteous, gentle, modest, or well-ruled, as men
 commonly are in Cities and places of good government, whereof
 that word taketh his originall: the word is not common amongst
 vs, nor so apt to the sense, as if he had said, your courtesie, your mo-
 desty, and so it might runne thus, Let not your courtesies be grie-
 ved against me, or, Let it not be offensive to your modesty, that for
 the benefit of a great many, I have published this volume of Phy-
 sicke. The ground was very good, for his intendment was, that
 the cause belonged to a commonwealth: wherein if any parti-
 cular commodity seemed to be lessened, wise men, and such as
 were more studious of their Countries good, then of their owne
 peculiar gaine, ought not to be offended. When saith he, And this
 not only, but also I doe it for no detriment, &c. What confused be-
 linerance is this? How much more adverbly thus, which soundeth
 also more in his meaning? And this also respected, in that I doe it
 not for any detriment vnto you, but for a preferment of your lau-
 dable science. When his coming in with archane science, inartious
 fooles, and insipient persons, had it not bin lesse improper, if he had
 said, profound science, and vnskilfull or vnlearned, for inartious, &
 to have contented himselfe with his fooles, without adding to the
 same insipient persons. Lastly, he proceedeth: And many the which
 doe thinke themselves wise, (the which in this facultie are fooles
 indeede) will enterprise, &c. Here is the which and the which, a
 phrase neuer used by antiquities, nor with any good Writer in
 his time (which was not many yeeres since) the sense whereof
 might in this last more plaine be delivoured. And many who in
 their owne opinion doe seeme very wise (but therein are in truth
 very fooles) will enterprise, &c. But of this enough, so that I

thinks it now high time to proceede to the rest, these two examples being sufficient to admonish the learner, of the congruencie of his speeches and sentences, with good phrases that he most agreeing to the meaning, and not improperly, to be delivered, whereby he shall avoide the like error, and absurditie in conuenance hereby expressed, and already so much reprehended.

Of the habite and parts of an Epistle. Chap. 3.



Character
of an Epi-
stle gene-
rall.

Epistles di-
stinguish-
ed into ge-
nerall and
speciall.

Letters
generall
are fami-
liar.

Being an Epistle hath chiefly his definition herof, in that it is termed the familiar and unuall talke of one absent friend to another: it seemeth the Character thereof, should according therunto be simple, plaine, and of the lowest & meane stile, utterly denoide of any shadow of high and lofty speeches: yet nevertheless, so far as in the argument of a great many of them (whose severall distinctions hereafter shall appear) is required (as I said before) a more high and lofty deliverance, partaking many wayes with that kinde accustomed in Orations, and is therefore accordingly to be necessarily furnished with the points therunto incident: we will for the present, sort all kinde of Epistles onely into these two manner of differences, the one part whereof shall be said to be generall, and the other speciall. Under this title of generall, shall be comprehended all such, as either for fashions sake, custome, dutie, courtesie, or other familiarity doe ordinarily passe from one party to another, rather of a pleasant conceit, or some other more distinct or severe motion, then of any extraordinary cause, forme, or substance in either of them contained. Such are those to whom either long acquaintance, or ancient familiarity, have caused interchangeably to have performed: or fatherly reverence, and servile dutie have bound, by graue authority over children, kindred or servants, accustomedly to be continued. These, for the common and ordinary matter in every of them used, being utterly exempt from any weight or gravity at all, are rightly termed by the name of familiar letters. They now that be speciall are such, the matter of whom (as I said before) doe admit both higher stile, and more orderly deliverance, according to the weight of the argument, in any

any of them to be handled, and for this cause are scarmed speciall, ^{Letters speciall.} as bearing in them a resolute purpose and intendment seriously to discourse vpon, to answer, mitigate, or auoide any certaine matter or causes, imposing the present affaires whereupon the direction is framed. Of them also are certaine diuisions, learnedly, by skillfull Authoꝝ that heretofore haue bene distinguished, the titles whereof I doe omit, in an other place then this more oportune to be hereafter remembꝛed. These as they are from the Difference of stile, others many wayes estranged in their severall arguments: so vnto the conuolance and expꝛessing of their causes appertaineth both other order, and diuers parts in them (then in the residue) more fully to be considered. In whose composition, that there may be a plat-forme gathered of a more certaine proceeding, we will as others haue thought meete, distinguish their severall parts as they fall out to be borrowed in an Orat[i]on.

In such kinde therfore of Epistles, rightly and with good skill to be handled, the learned shall vnderstand, that there are thre things by meanes whereof, for the needfull expꝛessing and orderly deliueꝛy of any matter whatsoever he must of necessitie be furnished. Inuention first, wherein plentifully is searched and considered, what kinde of matter, how much variety of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, innuentions, and circumstances are presently needfull, or furthering to the matter in handling. Then Disposition, whereby is orderly, cunningly, and perfectly laide downe and disposed, every matter and cause in his due order, proportion and place. Thirdly, Eloquution, whose efficacie in speeches, neate, pure and elegant, is in the other Chapter vnder aptnesse of words sufficiently already described. The first and the last of these thre, as they are greatly put forward by nature, which in some being farre more curious of imitation and study of the best, then in other some, whose will and conceit alike, doe (by a very instinct) affect and conet farre more baser purposes: so besides the furtherance continually atchieued by often vse of reading, shall herein be greatly holpen, in that for the selfe-same purpose, and to the intent the learner may as well in his native tongue, know the right vse of Figures and Tropes heretofore neuer by him vnderstand, as also discerns and vse them, out of others and in his owne

Helpes to
Inuention
and Elo-
quation.

alone writings. I haue at the latter end of this booke gathered together all such *Figures*, *Schemes* and *Tropes* heretofore made full and convenient, and there haue by many familiar exam-
ples expressed their uses and severall effects. In diligent con-
cise and adverting therof, the use unto the practiser shall in short
time be found greatly available, by the benefit thereby attain-
ed.

Stile of E-
pistles.

Sublime.

Humile.

Mediocr.

Skilfull vlc
of writing.

Now in as much as Eloquation is annexed unto the stile,
which exornatio is also tyed to the argument and substance of e-
very Epistle: it is to be regarded what stile may generally be
divided into for the common habit, wherein each of them may
ordinarily be published. In the recording whereof, we doe finde
three sorts, especially in all kindes of writing and speaking, to have
bene generally commended. *Sublime*, the highest and stateliest
manner, and loftiest deliverance of any thing that may be, expres-
sing the herocall and mighty actions of Kings, Princes, and o-
ther honourable personages, the stile whereof is said to be tragi-
call, swelling in chaire, and those the most haughtiest termes,
commended, described, amplified and preferred also by Orators,
with many excellent *Figures* and places of *Rhetorique*. *Humile*,
the lowest, comicall, and most simple of all others, the matter
whereof is the moonest subject of any argument that may be, en-
termedling in common causes, advertisements and mutvall affairs
of every one, the stile whereof swappeth even the very ground it
selfe, and is strait appropriate to our familiar Letters, for that in
such familiar causes and manners, the same is solely frequented,
in which notwithstanding is *Sua facies & elegantia quedam*, his cer-
taine kindes of elegance, pleasant and neat correspondance, not also
gather to be separated from that kind of deliverance. *Mediocr*,
a moone betwixt high and low, bohemous and slender, too much
and too little, as we say, in which are expressed *Epitaphies*, *Decla-
rations*, *Commentaries*, and other intermingled actions not of any
in particular, but of all in generall, this stile of all others may be
adapted unto these speciall kindes of Epistles.

Thus then it followeth, that whether we write familiarly or
haughtily, we must endeavour as more as may be, that each bee
performed skilfully, for that to neither of them may want lear-
ning, without the knowledge whereof, what ornament can there
be

be at all of this expected elegance: The particularities where-
of included in these two titles Invention and Eloquention, both na-
ture and skill doe put forthward as we daily see by a double in-
vention. This therefore sufficing for those twaine, let us see what
parts are supplied in an Epistle, succeeding in the other also, and
noting to Disposition. The first place is Exordium, a beginning
or induction to the matter to be written of, which is not alwayes
after one sort or fashion, but in diuers manners, as sometimes by
preamble, wherein either for our selves, as the cause we write of,
or in respect of him, for, or to whom we write, we study to winne
favour or allowance of the matter, sometimes by insinuation,
wherein covertly, either in respect that the matter requireth long
debatement, or that dislike may be already grounded in him to
whom we direct our letters, we seek by cunning reasons to shew
that the case so requiring is tolerable: or in the other, that rather
equity then selfe-opinion must and ought chiefly to be weighed.
Sometimes by a similitude, wherein by manifesting the like of
that we take in hand to haue bin commended, tolerated, or equal-
ly censured, we intend the same, or lesse force in our selves, at their
hands to be borne withall, or excepted, & diuers other waies be-
comes, as in the Epistles following shall be toucht. Then Narratio,
or Propositio, each serving to one effect, wherein is declared
or proponed, in the one by plaine termes, in the other by in-
ference, or comparison, the very substance of the matter whatsoe-
uer to be handled. Then Confirmatio, wherein are amplified or
suggested many reasons, for the aggravating or proofe of any mat-
ter in question. After Confutatio, whereby is diminished, dispa-
ued or auoided, whatsoeuer to be supposed, objected, or aggra-
uated. Lastly, Peroratio, in which after a brieue recapitulation of
that which hath beene began, the occasions thereof are immediately
concluded. These are not altogether at all times used, but some of
the most of them as occasion serueth, either admitted or reiect-
ed: besides which, others also are sometimes rememberd. The use
whereof, as in sundry Epistles they may be diuined necessary,
shall in their severall examples hereafter perused, appeare more
evidently and largely.

Part of an
Epistle.

Exordium.

Narratio
& Proposi-
tio.

Confirmatio

Confutatio.

Peroratio.

Of certaine contents generally incident to all manner of Epistles. *Chap. 4*



In writing of Epistles, foure speciall contents are alwaies continually incident, The manner of Salutation, the order of taking leave or farewell, the Subscription, and the outward direction. Salutations of ancient time were wont to be used, *Quasi*

omen sausum, a signe or token to good hap, in the

front & upper part of the Letter: so did the ancient Romans, and in like manner after their examples do at this day some other nations. But seldome or neuer (especially of the learned and most curious wryters) is the same in our English directions, at any time accustomed. Onely this, where Letters are directed from one or more of the Councell to an inferiour Magistrate or person, or from some noble man to such whom he entertaineth not in any estate of societie or equall familiarity, the manner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightly in the beginning of the Letter, and customably is delivered in this forme: After our hearty commendations vnto your L. If it be from a number of the Councell to a Noble man, or otherwise in the singular number vnto an inferiour person, as thus: After my hearty commendations vnto you. But otherwise writing seriously to any man, the greeting, if it be to one farre our better, is turned to an acknowledgement of some kinde of duty, or reverent account, & that most commonly at the end of the Letter, which likewise in qualitie falleth out in such place to be mentioned. And being in familiaritie is to no place tied but beginning, middle,

Manner of
salutations

Epithites.

or ending of the Letter all is one, as cometh most consonant to the nature and disposition of the party, & these also at all times not delivered in the selfe word of greeting or commendations, but by diuers Epithites, & fine conuiances, as falleth out to the matter of the Epistle, & the conditions of the party to be handled. This being at the end of the Letter, there shall immediately follow the order of farewell, which topning so hard thereupon as it doth, we will put them both in one example of words and Epithites, together with the subscriptions, for the easier instruction of the Learner, and his better remembrance,

remembrance, referring the notes of euery of them to their places, where afterwards they are vsed in their seuerall Letters.

Diuers orders of greetings, farewells and subscriptions. Chap. 5.

Aknowledging my selfe deeply bound vnto your L. for many sundry fauours: I doe remain in al humble reuerence. Finding my selfe many wayes beholding vnto your exceeding curtesies, I end. Remembryng how much I am indebted vnto your L. for your sundry benefites, I conserre the regard thereof to my present imaginations, and doe beseech thereof at your honourable hands an euerlasting continuance. All humble loyalty and seruaice protested vnto your honourable calling; I rest now and perpetually, your L. 21. fearing in speech, neuer with sufficiency; to manifest the conceit I haue of your most honourable fauours, I solace my selfe with the remembrance, and humbly leane your Lordship to your wanted perseuerance. Wishing the Almighty to haue your L. enuermore in his gracious protection, I humbly take my leaue. Your worship in this, befores many other occasions hauing perpetually bound me, how can I but rest such as you haue expected, and shall euer stand me: Estimes receyding my bounden seruice vnto your worship and my good Lady, I remaine as euer before. Not forgetting how many wayes I am charged, in dutifull remembrance towards you, I rest as I haue protested. More grieved at my mishap and disability, then wanting either will or liking to doo seruice vnto you: I assie my selfe euermore vpon the acceptance of your wanted curtesie; and humbly therewithall doe take my leaue. Commending the salete and good estate of your worship to the Almighties protection, I rest in all dutifull regard to the same. Rather desirous to shew my selfe thankfull, then otherwise able in like sort to giue you any requisall, I continue, &c. Binding my selfe by all possible endeuours neuer to be freed from the charge of so exceeding benefites, I wish I might as I wou'd. be vnto you in very deans, &c. Wishing vnto you and yours, as much happinesse as my selfe am clogged with carefullnes, I surcease. Desiring vnto you no worse successe in those and al other your laudable endeuours, then my selfe haue estimates craued in performance of my chiefeest travels,

Greetings of humi-ty, or acknowledgment of dutie.

14 *Orders of greetings and farewels.* The English

Greetings
familiar.

travels, I recommend you to the tuition of the Almighty. Not forgetting our accustomed greetings and interchangeble well-wishings, my hasty Letter taketh end. Weighing how much you are already busied, and not willing to keepe you further occupied, I end my long and tedious discourse, being in nothing exempted from wonted salutations, and accustomed kinds of greetings. I thinke not though my haste be such, but that I remember (notwithstanding all this brevity) how greatly I stand charged both to you and yours, to whom, and all the rest to you knowne I earnestly commend me. Reloycing not a little at the health of you and all other our friends, I heartily bid you farewell. Reloycing my selfe on your well-wishing, and the hope I have to be returned in safetie, I commend my hap to fortune, and our government to the Almighty. Sending unto you as many thanks, as I conceived comfort of your good intentions, I leave to detain you. Omitting what else to be amplified in these or any other occasions, I expect your happy returne, and in hope thereof doe bid you farewell. Knowing how well I love you, the lesse ceremonies I needs to use in greeting you, onely you shall remember to your Parents in most hearty manner to commend me. Salute I pray you your friends in my name, and thinke in my best and serious wishes I never forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here doe most heartily grate you. Forget not in what sort I have heretofore received you, and thinke in the selfesame manner I doe still entertaine you. My greetings to your friends. Let not be unremembered: and demie that in all my loves I have (unto you all) most heartily wished. I had almost let slip my commendations unto your brother, which is; any thing I would not had been forgotten, up to whom, as of greatest choice, I will make my reposing. The liking I have to M. maketh me here to remember him, whose good demeanour as your stone, I have in chiefest reckoning. My greetings and paper have all one end together, onely our friendship inviolable can never be forgotten.

I thinke how exceedingly I have alwayes well-wished unto you, and accordingly therunto measure the rest of mine affections towards you. Past compelled me to end sooner then I would, wherein notwithstanding I can never omit sufficiently

to grante you, estimates recognizing as behoweth, your especiall
good liking towards you, &c.

Innumerable of these and such like might be imagined both in
gratings and farewells the course whereof being furnished with
such variety as it is. I have left therewith unto the conceit of the
learner, accommting the plenty herein set downe, for any studious
follower to be already sufficient.

And now to the Subscriptions, the diversities whereof are (as Subscrip-
tions.
best they may be allotted in sense) to either of these to be placed,
forasmuch alwayes unto the unskillfull herein, that writing to
any person of account. by how much the more excellent he is in
calling from him in whose behalfe the letter is framed, by so much
the lower, shall the subscription therunto belonging, in any wise
be placed.

And if the state of honour of him to whom the Letter shall be di-
rected doe require so much, the very lowest margent of paper shall
doe no more but bears it, so be it the place be samely for the name,
e the same far enough to comprehend it: which Subscription in all
sorts to be handled shall passe in this or the like order or substance.

Your L. most devoted and loyally affected. Your Honours Manner
and varie-
tie of Sub-
scriptions.
most assured in whatsoever services. Your L. in whatsoever to
be commanded. The most affectionate unto your L. of all others.
He that hath vowed to live and dye in your Honourable service.
Your L. most faithfull and obedient Sonne. Your La: loving
and obedient Daughter. Who but by your L. is onely to be com-
manded. Whose heart is your Honours, and his life by your L.
to be disposed. He that liueth not but for your Worship and to doe
you service. Whose regard stretcheth unto your Worship more
then unto any others. He that unto your Worship hath vowed to
become most assured. Whom none haue ever bound so much, as
the deserts of your L. Your L. in all humbleness. Your Honours
ever to be commanded. At your Worships command. Your La:
most bounden and affectionate. At your honourable direction.
Alwayes attendant vpon your L. pleasure. Your Worships in all
good account. Your ever loving and most assured. To none so
much as your selfe. He that in all accounts tendereth your wel-
fare. Whom by your onely curtesie you haue conuined. The
same which I accept from you, and not otherwise. Such as I am,

as you wish to know me. But that in his liking is only yours. Whom you have ever knowne, but neuer known. Whose liking only acknowledgeth of your worthinesse. Such as you have ever found me, and not otherwise. Yours in whatsoever to be employed for the charge of your welfare, then carefull of himselfe. Yours as you like to have me. Yours faithfull and ever assured. Yours as not his owne. He who found you, but neuer knew you. But that once honoured you, but since hath binde never to regard you. Whose liking by your ingratitude hath bene quenched. In whose account you once were, but now abandoned. Who once wished to love, but could neuer hate thee. Whom thy desert have made an enemy. Whom hereby you may win, (if you list) for ever to become a friend. To each one living, but to this most chary. Whose heart shall faile in any thing, sooner then in conceit towards thee. He, whose in loyalty thou dost protest to be. Who loveth not but to pursue thee. Who ever looked on, but never loved thee. The same as you left me. Such as you saw when you departed from me. The same and none other, which I have ever seemed to be. Whose word hath bound him, and faith shall assure him. Yours most affectionate. Yours devoted till death. Yours while life waiteth with, in me. Yours as far forth as any others, &c. With many other applications, whose Epitaphs are infinite, and rather upon the cause suggesteth then otherwise, to be evermore added, altered, or concealed. These and the others may only suffice for the present purpose, referring what else to be expected, to the regard of a more curious or delicate invention.

Acknowledgement
of dutie in
the Exordium.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of duty, mentioned in the beginning of the gratings and farewells, is in diuers Letters exprest in the foremost part, and the Exordium thereupon framed: (so) that the same in truth is one of the parts thereunto belonging, effected in the person or condition of him to whom we write) which to doe, if in his writing also the same may be deemed necessary, he may then use some other order of farewell or taking leave, either by imitation of others, or if he thinke meete, what herein else prescribed, consonant and agreeing to the state and reputation of the same party, to whom he writeth. Now then shall follow the directions, which on the out-

side

Side of every Letter (the same being made up and sealed) are always fixed, and commonly are termed by the name of Superscriptions.

Of Superscriptions and Directions. Chap. 6.



Among the ancient Romanes, when learning first grew unto skillfull perfection, and men first devised excellently to write, then there began to be extant in memory, divers sortes of writing immediately, by the name and title of Epistles, to be published to the posteritie. In the directions whereof, animated (as I thinke) with the vertues of their Parents, and accounting it (as in truth it was then reputed) to be a great honour unto them, to be intituled with the name of the principall author of their families, they sought no further stile of magnificence, but (were his parentage never so stately or honourable) being therewith contented, did onely upon such regard intitle their directions. For who hath bene but ordinarily acquainted with the histories of their acts, but knoweth and hath read, with what reverence, those times (graced with vertue) entertained the honourable deserts of such, as for the Common-wealth and publike advancement of the state, had either adventurously hazarded, or courageously lost a fraile, uncertaine, or transitory life, to the intent to purchase unto their countrey quiet, honour, or victorie, and to themselves and posterity, eternized fame and ever-flowing glory? Neither was their countrey unkinde unto them herein, which for their sakes, and for the reuerend regard of their vertues, haue recompensed the loue which to their parents they could not shew, to their children and succession in many degrees after them.

Such were the families of the Gracchi, Fabij, Cornelij, Horatij, Metellij, Amilij, Scipiones and Fabrij. Whereby I conecture that the customs hereof, by such emulation adorneed, became after wards a dignity, and so succeeded in honour to every posteritie.

These Romanes therefore, used onely, in the front of their Letters to write first their owne names, titles adoptive, and sur-
names;

names, after that, his to whom they wrote, and lastly, their salutations: manner of greetings: giving also like additions unto the other as to him belonged, whether it were by family, office, or some other dignity. And this was the forme. M. T. Cicero. M. Varoni. Sa'. dicit, or C. Caesar Cornelio Balbo salutem dicit. But that custome according to the antiquity of the same, is long since tworne out, and these dayes and seasons have induced vnto vs for euery estate of calling, a more stately reuerence, according to the dignity and worthinesse of the same.

The reuerendnesse of Emperours, Kings and Princes, being advanced with a more excellency and supreme magnificence. The names of Dukes, Marquesses, Earles, Barons and other Magistrates, with more solemn and honourable titles.

Diuersitie
of Estates.

The offices of estate and places most noble, amplified with larger honours, and names accordant to their severall dignities.

And albeit few are the number, that heron shall be occasioned to occupie their pen, but (knoweth or almost every day) may vnderstand the formall application of every personages honour or worship: yet in so much as all sorts are not perfectly skilled, nor every man liueth in place so convenient to vnderstand it, and that it hath bene parcell of a prescribed order so to doe, by those that haue written the like method, I will set downe so many examples of estates, for directions, as to the matter and purpose hereof may be adiudged convenient. beginning from the highest that are or haue bene lately accustomed in our Common-wealth (the soveraigne Maestie excepted) vnto the meane and most ordinary bred, and in present practise amongst vs. And first, with the dignity of Archbishop, to whom in this sort we frame our direction.

Directions
to an
Arch. Bi-
shop.
Bishop.
Duke.
L. Chan-
cellor.
L. Treasur-
or.
Earles and
in office.

To the most reuerend Father in God, the R. Archbishop of Canterbury, or Pope, Primate of England, and Metropolitane, his very good Grace. To the right reuerend Father in God, and my very good Lord, the L. Bishop of London. To the high and mighty Prince, E. Duke of B. his most noble Grace. To the right honourable and my speciall good L. the Lord Chancellor, or Lord high Treasurer of England. To the right Honourable the Lord Marquess of A. To the right Honourable the Earle of C. Lord Lieutenant for his Maestie in the. &c. To the right Honourable the Earle of D. Lord President of his Maesties most

most honourable Councell established in the North. To the right Honourable, and my singular good Lord, the Lord B. one of the Lords of his Highnesse most honourable private Councell. To the right Honourable Sir W. M. Knight, Chancellour of the Exchequer, and of her Maiesties most honourable private Councell. To the right Honourable and my singular good Lord and father, as Lady mother, the Earle as Countesse of B. To the right Honourable and my very good Lady, the Lady A. Countesse of W. To the most noble Lady and Paragon of all vertue, the Lady M. P. To the right vertuous Lady endued with all singularity, the Lady J. D. To the most noble and towarde young Gentleman, O. T. Esquire, if he be a Noble mans sonne under the degree of a Baron. To the right Honourable Sir W. S. Knight, A. Maior of the Citie of L. To the right Worshipfull W. L. Esquire, one of the Judges of his Maiesties Court of common Pleas. To the right Worshipfull and my singular good Lady mother, the Lady D. P. To my very good father, W. C. Merchant of the City of B. To the right Worshipfull his speciall good Master, M. K. Merchant and Alderman of L. To my seruant K. D. at C. &c.

Other examples besides these were madelesse to set downe, for that if any alteration at all happen herein, it is by reason of familiarity, additions of offices, as change of titles. Onely let herewith be noted, that when Letters doe passe from some member of the Councell, as from any Lord of the same, to a Noble man as Knight, these directions of honour and worship are seldome used. But rather thus: To our very good L. Sir W. K. Knight, Lord Deputie of Ireland. To our very good L. the L. Maior of the Citie of L. and to our very louing friends, W. C. and K. P. Aldermen of the same. To my very good Lord, the L. T. P. To my very louing friend, Sir E. H. Knight. To our very louing friends, Sir K. S. Knight, *Custos Rotulorum* of his Maiesties Count. of B. and K. W. and T. P. Esquires, Iustices of Peace of the same shire. The like directions also are used of an Earle to any of these estates to him inferiour in calling, and of a Baron to a Iustice of Peace, but commonly they will adde the title of Worship.

The diuisions of Letters, and vnder what titles all sorts
of Epistles are contained. Chap. 7.



Abreit the diuersities of Epistles are (as I said before)
as manifold as are the sundry occurrences, or rather
imaginations of mens fantasies; yet so much as
it seemeth pertinent vnto this method to intice their
varieties vnto some particular titles, by such meanes the rather
to bring the learner into a speciall forme, whereby for his necessity
or present turne to apply the same. I haue thought good in imita-
tion of the best and most learned iudgements of our time, to diu-
the sundry parts thereof, vnder 4. speciall heads, that is to say; De-
monstratiue, Deliberatiue, Iudicial, and Familiar Letters. And how-
beit the rules prescribed vnto either of these, may vnder their se-
uerall heads seeme to be particularly allotted, yet are they in na-
ture so naxely conspined together, as hardly shall you in any of
the first thre, fall into their particular distinctions, but lightly in
one sort or other you shall run into the natures of the other.

For paise whercof, and this to open moze plainly, let vs first
lay downe their properties in seuerall, and then see by association
each with other how naxely they doe participate in their quali-
ties. You shall then vnderstand that this Demonstratiue kinde,
hath the name of declaration, delivery or shewing of some one
thing or other, the distinction of the Epistles therevnder contain-
ned, are Descriptiue, in which be described the manners and con-
uersations of men, all vertues, vices and qualities both of body
and minde. Honorable challenges, combats, entertainments, at-
tempts, orders of Common-weales, gouernements, and states,
countreies, cities, hills, valleys, fields, prosperes, buildings, and
walkes, with their pleasures and situations. Laudatorie, wherein
is specially praised any thing, and Vituperatorie, in which is mis-
sed or condemned whatsoever may be thought worthy either to be
abhorred or dispraised.

The Deliberatiue is so named, of the large comprehension
it hath of sundry causes and matters, being not almost tied to a-
ny particular occasion or purpose: His distinctions are Hortato-
rie and Dehortatorie; Swasorie and Diswasorie, not much vnlike
together.

together in their orders and properties: the nature of the first being to exhort, counsell, advise, or perswade to any thing: of the other, to withstand, disswade or reduce to another meaning. Conciliatory, which serveth in acquiring of friendship, of acquaintance. Reconciliatory, in reconciliation of injuries, friendships or other persons. Petitorie, in suing for, or craving of any thing: Commendatorie, in preferring the services, persons, or good qualities, of any one. Consolatory, in comforting in times of troubles, sorrow, or mishaps. Monitorie, in admonishing, admonishing, or counselling from mischiefs. Reprehensorie, in reprehending or correcting of errors and behaviours. Amatorie, in matters of loving.

The Iudiciall is so called, in that it comprehendeth matters lawfull, unlawfull, or questionable to be handled. The distinctions thereof are: Acculatorie, containing matter of accusation. Excusatorie, which is occupied in excusing. Expostulatorie, in reasoning of causes. Purgatorie, in clearing or absolution of things charged. Defensorie, in defence of the action. Exprobatorie, in reproaching or obtruding of benefits upon cause of unthankfulness. Deprecatorie, in praying for pardon of a thing committed. Inuective, inveighing against ill natures, qualities, occasions or persons.

Now the distinctions of these heads being thus laid open by particular titles, we will in how many in writing they concur or fall, each with other. True it is, (as shall be seen in some examples hereafter following) that touching the first head being Demonstrative, it sometimes falleth out in causes of advertitiousment, or relation of things made, that the title Descriptive is many times merely in it selfe handled, without entering into any other particular addition or occasion, but in the other titles of Laudatorie, and Viruperatorie, not so. For how can I either praise or discommend any thing, without falling into a Description of those persons, things or qualities, which I disallow or commend: And againe, for the Deliberative kind in Hortatorie, Dehortatorie, Swastorie and disswastorie, Commendatorie, Monitorie or Reprehensorie, how can I exhort, counsell, advise, withstand, commend, admonish or reprehend, if therein I set not forth what is worthy or unfit, what to be praised, esteemed, disallowed or eschewed: which cannot be, without of necessity I fall into the parts Descriptive, Laudatorie, and Viruperatorie. Likewise in matters Consolatorie,

Constitutorie, and Reconciliatorie, both I may comfort, such friends, as reconcile, if the parts Honorarie and Swallow be absent. So also for the iudiciall, if either I accuse, excuse, expostulate, defend, reprove, intrude, or inuade, it must be done with the laying out of titles and announcement of virtues, in manifesting what is good, and setting forth what is evil, neither of which, can be without matter Descriptive Laudatorie, and Vmperatorie. By all which it appeareth, that (be it what these several titles stand thus divided) yet are the matters of the same vnderly wrapped together, and the precepts serving to the one, must of necessity by a like conuenance be vntwined into an obseruation with the other: notwithstanding for ease of the learner, and to the end he may with more readiness finde out what best sitteth and becometh the cause he hath in handling, they be thus vntwined forth as you see into so many particular distinctions.

Touching now our Familiar Letters, they also are to be vntwined vnder their severall titles, as Narratorie, and Nunciatorie, some what falling into the demonstrative kinde before remembred, wherein we expresse and declare to those farre from vs. the matters of ourselves presently in hand amongst vs: Gratulatory, wherein we reioyce each with other of the good hap of fortune befalling vs. Remuneratorie, being a gratefull relation of courtesies, benefits of good turnes received. Locatorie, wherein with by a pleasant and sweet kinde of delivery of some party conceit or jest, the minde is recreated. Obiurgatorie, in which we rebuke the ill demeanour of our children, servants, kinship or acquaintance. Mandatorie, whereby we commit expressly our affaires to such as we have authority, either to command or intreate to be dispatched. As these and to others before mentioned are many Epistles Responatorie, the titles whereof cannot be certaine. but examples and occasions plentifull: all which I refers to their peculiar places each one, as they are suted forth to be in their kindred deliuered. And now will we passe vnto the other hereafter to be obserued in delivery of examples, accordant vnto the severall titles of all these before named Epistles, and first of Epistles Descriptive.

Of Epistles merely Descriptive, and the parts thereof. Chap. 8.



As much as in Descriptions, are (as I said before) only declared and set forth at large, the manner, order, state, government, proportion, goodness or value of any thing: the Epistles consisting solely thereof, but commonly without addition at all, either of praise or dislike, or any other interment, in respect whereof they might in any one note vary from the title of Descriptive. The scope hereof besides the Exordium, comprehendeth chiefly a Narration, throughout, in which is contained (by laying out the severall parts thereof) a perfect and plaine demonstration or description of any thing. In these sorts of Epistles, the excellency of the writer, & painter concurrerth in one, who the more that each of them studieth by perfection to touch all things to the quick, by so much the more nearer do they both aspire to that exquisite kinde of cunning, that in each of these differences, is absolutely to be required. The curious Painter, in drawing a perfect piece of Landscape, presenteth many things unto the eye, the conceit whereof is marvellous: so with great admiration we doe there seeme to behold, the most pleasant & goodly halleyes, Woods high and decked with stately trees, (some tops whereof the waine smoothly to waite and turne at one time) then goodly Rivers, high wayes and walles, large stuate and high climbing hills and mountains, faire prospects of Cities, Steeples, & Towers, Ships sailing on seas, and waues blowne up aloft, the element cleere, faire & temperate, with some shining beames shadowing and spreading over all these, wherein someth the delight is rare, and climate so perfect as very desire prouoketh a man to gaze on it, as a thing in present life, and most certaine view. And doe (I pray you) our excellent writers degenerate at all from any part of these? Doth not the learned Cosmographie in acquainting vs with the unknowne delights, situation, plenty & riches of countries which we neuer saw nor happily may ever approach unto, canisth vs oftentimes & bring in contempt the pleasures of our owne soyle: and many times a huge wonder, of the unknowne secrets neuer before reported of,

Parts of
an Epistle
Descriptive.

Comparison of the
writer and
painter.
Painter.

Writer.

Ptolomie
and other
writers.
De situ orbis.

*Virgil in
his *Æneidos*.*

the incredible operations of divers things, and state so high and magnificent, such as the very description of lively delivery to begeth of maketh us believe that our eyes doe almost witness the same, and that our very senses are partakers of every delicacie in them contained. But omitting the weight heretofore, consisting in those wordes of such strange account, with what fine invention both Virgil many times in his *Æneidos*, and with how much variety describes unto us the tides of the morning: How greatly in his first booke both he amaze the Reader, with the lamentable shipwacks, and when then (as it were) appearing sorrows, and intolerable turmoiles upon the sea happening to *Æneas*? What darknesses, what tempests, what rising, and deepest falls of waues, against what winds, what mingling of heaven and earth together both he there relate: When after his arrival on shore, and presenting to *Queen Dido*, how is the destruction of Troy in the person of *Æneas* to her described: In the fourth booke likewise, what an excellent description maketh he of *Fame*? How he sheweth the banquet by the *Queen* to *Æneas* made, and how lively is the state and magnificence thereof delineated: Innumerable of these, both from him and the transformed shapes of Ovid, could I here recorde the excellency of each being such, as by the forcible utterance thereof breedeth as great delight as astonishment unto the curious searcher of the same. And in as much as I have undertaken to conduct the learner by example, how to behave himselfe in some sort hereto, we will proceede with our *Epistle Descriptive*, the first whereof following, may seeme to be sent from a traveller to a friend of his in England: the matter whereof ensueth.

*Ovid's *Metamorphosis*.*

Example.

An example of a letter Descriptive, wherein is particularly described an ancient City, by laying downe the severall parts thereof.

*According
of a charge
given, and
promise
made.*

MY good Uncle, the remembrance of your charge given mee, and my promise to you made at my departure out of England, binde th me (at my now being in quier, and with good leisure seated in Germany) that I should returne vnto you againe my accustomed and durifull regard, in sort as I have ever endeavoured my selfe to do vnto you. It may then please you, that remaining with my Lord the

the Duke but a few daies at *Gouma*, we hasted thence to a city, called *Nurembergh*, being imperiall, situate in the high parts of *Germany*, where since we haue almost continually remained. And albeit I could somewhat write vnto you of our passages through diuers places of the Country, yet inasomuch as there is no part thereof so memorable as this Citty wherein we now remaine, the description thereof at this present may soly content you. The Citty therefore, as it seemeth is most ancient, and as many doe suppose and as firme at that time when the country was first in subiection to the Empire of *Rome*, was builded by *Nero* the Emperor, and of him taketh his name, as *Nurembergh*, in signification *Nerosbergh*, and so much the rather doth it appeare, by sundry ancient monuments therein yet remaining. The Citty (besides that it is situate in a most delicate and pleasant soile, wooded & watered most plentifully on euery side, with goodly trees, faire and delicate Rivers & springs) is both of great strength in the wals of the same, and plentifully builded with high and stately towers on euery part. The edifices of the Citty are rare, and of most sumptuous & stately appearance, in so much that there is no one house in all the row exceedeth another in height, but all of them builded leuel, by a very Geometrical proportion. The insides are not more polished with riches and ornaments of great beauty, then the outsidés with brauery, the very fronts of all which, as well of rich as poore, are most curiously embossed in a hard kind of substance (such I thinke as is our plaster of Paris) with artificall and liuely pictures, containing histories of diuers memorable & strange effect, and that with such wonderfull excellency, as any waies may be conceiued. The cost hereof is continually maintained, repaired, enlarged, and preserved by a generall contribution of the most worthy and honourable of the Citty. Besides, the colours so fresh, so braue, and delicate laid in oyle, for defence against weather, wherewith they are beautified and set forth, are very strange. The streetes are wide, faire, and excellently well paved. The stone they vse for the most part is marble, white, gray, and blacke, whereof is great plenty, besides other kindes, which very wonderfully they cut and square in diuers small proportions artificially poir ted and shaped. The houses are not high, but backward built, and inwardly large. This Citty retaineth yet the ancient gouernement of the Romanes, for at this instant they haue their

Anciency
or original
of the city.

Situation.

Buildings.

Deckings.

Streets.

Consuls.

Govern-
ment.Habits of
the peopleConclus-
ion.

*Consuls, Tribunes, Senators, Prætors, Quæstors, Ediles, and other in-
terchangeable offices, as sometimes had Rome, being in her greatest
prosperity. The attire also attests to their dignities, of all sorts of ho-
nourable personages, accustomed to their callings. Plaine are their
habits for the most part, and nothing sumptuous, retaining still
one, and the self-same ancient fashion. The constitution of their
bodies, as well men as women, are faire, cleere, and of sound com-
plexion. Frugall in diet and expence, & in nothing prodigall. My
Lord the Duke is here of great sway: and entertained with hono-
rable account. Thus much haue I thought good to aduertise you
in discharge of my debt and your desire, attending by the returne
of this messenger the newes of your good health. To whom and
all other our friends, in found affection I efdooones dorecommend
me, At Nuremberg this of, &c.*

*Another example wherein the state of a Countie
is fully described.*

Exordium.
Of their
accusto-
med
friendshipNarratio.
Pleasant
aire vnre-
quented.Involun-
tary absti-
nence.

I Doubt not N. but that thy heart longeth, & mind is yet vnquie-
red, because of my sudden departure from thee, & ignorance of
my estate and present being, whereof that thy desires may now at
full be resolved: know my good N. that not having bin (scarce sixe
moneths from thee, I did long since perceiue my selfe to be out of
England, & that it may appeare vnto thee, that I haue iust cause so
to say, thou shalt somewhat vnderstand by me the state of this coun-
try. We liue here in a soile delicate I must confesse for the aire, and
pleasant for the situations with good leisure (I must tell thee) may
we here attend our deuotions, as hauing no care wherewith to en-
cumber vs, but the needlesse search of that whereof we neuer finde
likelihood to annoy vs. As vncompelled by severe decrees and in-
terdictions, we limit vnto our selues an abstinence, thou mightest
thinke we doe it of meale, but in truth it is of want, wherein we haue
more fasting daies by a great many, then ability to beare them. Our
conuersation is with elements, with waters, with fields, with trees,
with valleyes, with hills, with beasts, in generall vse whereof, wee
find nothing else but their proper shapes. And if by chance any o-
ther sorts of creatures doe appeare, they are naked shapes found as
men and women, fierce, savage, wilde, and not capable of any our
reasons,

reasons, nor we of their speeches. Our foode is roots, dried fishes, ^{Hardse-}berries, and I know not what other harsh kind of fruits, and some-^{ding.} time fowles, besides a kind of graine growing in great cods, whereby we sometimes obtaine (though not the naturall) yet some vse of bread, vnlike to that you eat, in taste, goodnesse, or propertie. Our lodgings and places of repose are caues, intrenched in the ^{Ill}lodging ground, the earth our beds, and cloathes our coverings. And these also as hard as they are, enjoy wee not in quiet, but being awaited ^{Danger.} of the naked multitude (whose pollicies insinuate by nature are far greater then their strength) we are faine by much industry to prevent them: into whose hands if any of vs doe chance to fall, our dead carcases in hasty morsels are conueyed into their intrails. Here, by iudging of our estate, thou maist accordingly deeme of our pleasures. The next message that thou shalt attend from mee, shall be my speedy returne, the seas and winde being not lesse fauourable then they were at my going forth. Means while recommending my selfe to thy wel-wishing, & our salutes to God, I end as thou knowest, thus of, &c.

*An example wherein the death of a Noble-man
is thus described.*

THE decease (good Madame) of my Lord your brother, ^{Exordium.} hath occasioned vnto your Lad. the sight of these Letters, ^{Of the cause it selfe.} wherein I haue rather acquitted my selfe of that whereunto by your honourable command I was enioyned, then any wayes satisfied the griefe that by my selfe among many others, for his losse, is entirely conceined. The maner wherof may please you now to be enformed of, which was thus: On Tuesday ^{Narratio.} being the thirteenth of this instant, hauing as it then seemed vnto his Lordship and others, bene reasonable well recovered from the wonted force of his long consuming disease, being importuned by the dispatch of some present affaires, as otherwise to haue some conference with her Maiestie, he went from his house of B. to the Court, where all that day he remained, and returned againe at night, not for all this, finding himselfe at all disquieted by the least motion of any of the pangs wherewith before time hee had often been vexed. The most part of that night he was very well ^{reposed,}

Sudden
sickness.

Declara-
tion of his
speeches.

Mislike of
the world.

reposed. Towards morning the next day, he began somewhat to be agrieved, but nothing as accustomed: in which state the most part of that day he continued. At night againe hauing eaten some small pittance of supper, towards nine of the clocke he began most vehemently to be passioned, till which time we all had very good expectation of his health and recovery, which his Lordship perceiving, after he had bin a while set vp in his bed, he said, I know my good friends and faithfull louing seruants, that the great zeale and loue that you do beare vnto me, is a vehement occasion to kindle in you a desire of well-wishing, and an intendment of assured safety towards me, wherein I haue more cause to thanke your good wils, then meane thereby to imagine the force of my disease to be lesse then long since I expected, and exceedingly in my selfe haue euer doubted, what words of comfort, protraction and delayes soeuer, haue by the Physicians to the contrary been vsed. One great and exceeding comfort vnto me is, that liuing, I euer loyally demeaned my selfe: and dying, I shall depart this world in her Maiesties good grace, and especial fauour. Next vnto that, the loue of you my dearest friends and entirely beloued seruants and followers, whose hearts I know doe pursue me, and whose affections euen to the last gaspe of death I am perswaded to be euer firme and fixed towards me. Your desires are, I know, that I should liue, according vnto which the least mitigation that may be of my griefe, you measure by and by to the hope of amendement, which is not so. For that in all the comfortable speeches, that sundry times I haue receiued from you my selfe, to whom the inward effects thereof haue bene found most forcible, haue euer mistrusted, and by many probable circumstances adiudged the contrary. Long time endure I cannot, this know I well, happily a day, two or three, I may yet be conuersant among you, for my disease, that standeth assured (the messenger wherof continually knocketh at the door of my imaginations, ready every houre to assault my heart, and to carry away with him the spoiles of a dying carcaske) wil not permit I shal long time trauel in this sort among you. And for my self, stand ye all ascertained that hauing long since poized in equall ballance, the long continuance of a fraile, wretched, and travelled life, the most part whereof is carried away in sleepe, sorrow, griefe, sickness, danger, & the residue, also neuer freed of care and all manner of disquiet, with the hope

hope of an euertlasting ioy, happines, rest, peace, & immortall residences: I finde no reason why I should at all affect the toyle of such earthly tediousnesse. In somuch as hauing liued now almost threescore and thirteens yeeres, and borne my selfe honourably (I trust) in all mine actions and seruices, and further in progression of my ripest years, yea in this very instant more then at any other time am regarded of my Prince, and esteemed of my Countrey, and among my Peeres reputed in the highest degree of my fidelity: I shall now die as becommeth my person, worthily and honourably. Be you therefore recomforted, I pray you, as I am, & think that for all the loue you haue ought me, the seruice you haue done me, or tender care you doe yet in my heauiest pangs beare vnto mee, the chiefest content you can doe vnto mee, is that you be satisfied herein with me. That being verily resolu'd in my soule, of all that I haue here said vnto you, and hauing ordered mine actions, and prepared my selfe thereto accordingly, I doe willingly and with a right contented minde, leaue this transitorie world so replenished as it is, with so many grievous casualties, and heartily doe giue my body to his naturall course, and my soule into the hands of the mighty Creator, for euer in his glory (I trust) to be eternized. This speech ended, he continued till after midnight, at which time he had about two houres slumber, and so began his paine to encrease againe. In which till Wednesday following almost in one state, hee for the most part remained often times accustoming himselfe with those that were about him, to prayer, many times, recording to himselfe the goodnesse of God, and his mercies to him remembred, and that with such zeale and intire regard of his hoped repose, as that it still seemed and was evidently apparant how much hee longed and thirsted for the same. In fine, drawing by little and little towards his end, euen in the very last pang, lifting his hands vp to heauen, his heart and eyes thitherward fixed, hee recommended himselfe to the mercy of his Redeemer, and on Thursday last about two in the morning died, to the lamentable griefe of all that were about him, who heartily sorrowing his losse, were forced to shed teares abundantly. The day of the Funerall is not yet certaine, but the same is intended very honourably. Recommending my selfe vnto your L^a. in all humbleness, I take my leaue. At our sorrowfull house of Bathis of, &c.

Certaine
notice and
liking of
death.

Of Epistles Laudatorie and Vituperatorie. Chap. 9.



Praise of
the person

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Now followeth it next, that after these Letters, more Descriptive as you see, we doe treat of the other two parts appertaining also to this sort, which are Laudatorie and Vituperatorie, the use whereof either solely or intermixed in any other kinde of Epistles, shall of one or more of these causes take their originall, that is to say, of the person, deedes, or thing it selfe to be commended, disliked or dispraised. The person of any one is to be preferred or disabled, by his birth, descent, Age, or ability. Secondly, by his childhood, or good education from his infancy. Thirdly, of his youth, in which he is either conversant in studies of honest life, seriously given to the knowledge of letters, affected alwayes unto laudable exercises, temperate and sober in demeanour, or otherwise accounted dissolute and wanton, unhappily led to the search of whatsoever mischiefs, affections to the most base conditions and practices, not tied to any order, but wholly pursuing an uncontrolled liberty. Fourthly, of his manly yeeres, being frequented with civil government, or living altogether without account. Unjustly and publicly in all manly actions demeaned. or by apparent falsenes in each discredited. Fifthly, of his old age, the course whereof is with ancient gravity continued, or by all kinde of evils most heinously misprised, whose silver haire is shining in vertuous happinesse, or miserable estate shadowed in loathsomenesse. Sixthly, in his end or departure out of this world, agreeing to the saying of *Salon*, No man may be counted happy before his death. For that in the expectation or attaining thereof, as at no time more in all the life of man, then chiefly appeareth his vertue, constancy, strength and wisdomnesse, or otherwise his imbecility, swerthzow, shame and ignominious sickness. Besides all these, many likelihoods are often taken either to the praise or dispraise of the person, by reuision of the nation or soile from whence he came, where he was borne or trained. From the generall condition or application of himselfe or of the people thereof, by the habite, constitution of the body, complexion,

complexion, looks, same, or other circumstances thereunto incident, by the activity, strength, swiftness, nimbleness, favour or beauty of the body, by the gifts of fastness, as honour, wealth, worship, reputation and kindred. And inasmuch as these demonstrations of persons are wholly accepted either in praise or dispraise of their conditions or behaviours: the chiefest part hereof shall also consist in Narration, without peradventure it falleth out in the life of any one to have some one or more things happened or of them supposed, ill besuiming or unworthy their reputation, which either by defence, excusation, or Confutation must be coloured, diminished, or clerely avoided. Examples whereof doe follow according to their particular occasions: and thus much for the persons.

In commendation or vituperation of the deedes of any one, ^{Of the deedes.} we shall weigh with our selves what notable actions have bin, where, in he or she have honourably or unworthily behaved themselves, or by perpetuall infamy thereof have deserved in each posterity for ever to be contemned. Touching things likewise by themselves to be extolled or disabled, they are ever measured by the consonance and agreement they have either with reputation or dignity.

The goodnesse or badnesse, excellency or basenesse of any thing, ^{Honest, which is tied to vertue.} is gathered from the places of *Honestum*, *Inhonestum*, under which is comprehended what is iust or iniust, goodly or wicked, direct or indirect, worthy or to be dispraised. Honest is alwaies linked to vertue. For whatsoever is either vertue it selfe, or affined with vertue, or derived from vertue, or conducing to vertue, is absolutely declared honest.

The distinguishment of these falleth out to be sorted into four principall excellencies, that is, Prudence, Iustice, Fortitude, and Temperance, it is therefore to be intended, that not onely deedes and actions, but also things themselves are solely of these, and for these either praised or debased. Whatsoever then by sound and wholesome perswasion tendeth either to the embracing of the good, or shunning of the evil. Whatsoever includeth either fidelity, true friendship, equity, obedience, or gravity. Whatsoever conducceth to true piety to God, thy Country, Parents, children and friends. Whatsoever appertaineth to the leniency of the law, to the admonishing of the wicked, and to the remuneration and defense of the well deserved. Whatsoever tendeth to a tolleration or patient
forbear

forbearance of evils, to longanimity, entering into hazard and dangers of conscience, for thy country, kindred or friends. Whatsoever concerneth chastity, sobriety, or frugality, and seemely moderation in all things, that in each of these is abidged himself and none other.

Vnhonest.

The contrary hereof, which is *Inhonestum*, includeth likewise whatsoever is not vertue, or is estranged from vertue, hindring to vertue, or in nothing furthering towards vertue, whatsoever is pertinent to folly, iniustice, pusillanimity, or exesse, whatsoever by the euill therein committed is exempted from praise. Whatsoever carrieth perswasion to mischiefe & seducement from the good. Whatsoever appertaineth to infidelity, falshood, treason, disobedience, slander, or ingratitude. Whatsoever withholdeth from naturall regard and loue of thy Country, Parents, children and friends. Whatsoever impugneth the wholesome lawes and estate of every Common-wealth, tendeth to a notorious example of euill, hindzeth or blemisheth any others good deserving. Whatsoever enforzeth reuengement vpon every small offence, hath in it no meane of sufferance, or forbearance at all, entertaineth a lawlesse liberty of conscience to perpetrate or yield to any vnlawfull action, or to become iniurious to thy Country, State or calling. Whatsoever is furthering to a dissolute liuing, vnbridled lust, conetous tenacitie, prodigality, or detestable exesse. These and such like, as confounders of all ciuility and humane gouernement, are confirmed to be vn honest.

Now these deedes, actions or things are by many Oratorie parts to be handled, or commended, according to the matters or occasions wherewith their praises are deuised, and because examples are the best, I might sort out diuers: as of Dauid, I could commend his combat against Goliath, first, *ab honesto*, in that he being the seruant of God, sought against a blasphemour, also in his Princes quarrell and defence of his Country: *ab a quo*, because it is meete and conuenient, that in causes so perillous, the strength of each one be applied. *A necessitate*: insomuch as thereon dependeth the safeguard of the Prince and people. *Ab utilitate*: for that he killing such an enemy, brought to their owne country, peace and quiet, and also brake the other part in subiection to his King and people. *A difficili*, because the vndertaking thereof was so much

Iussu ab honesto.

Ab a quo.

A necessitate.

Ab utilitate.

A difficili.

the

the more weighty, by how much himselfe was as it were an infant against a mighty giant, unarmed against him that was armed, unfurnished against him that had all manner of complements of warre; weakes, where the other was strong; besides that, the terror of his challenge and hugenes of Nature had before daunted the army, and put them all out of conceit, insomuch that the doubt was so generall, as no man dared to undertake the quarrell. Besides, hereto is praised of bodily force, his Activity, and courage: of Vertues, his wonderfull magnanimity, who by courageous desire durst to undertake the same: also his assistance in iustice, and equity of the cause: His Pietie to God, his Justice and clemency: Lastly, his fidelity, whose like was not spared when each one drew backe for feare to be brought in hazard. And as in this action of David, I haue used all these Oratoric parts, so in cables of sway and gouernement, a man might by the like parts and places be praised for his great wisdom, whereby in handling of some notable action in ambassage or consultation, he hath once by graue advice, industry, discrete search, perswasion or circumspection, compassed weighty matters to the Common-weale, or thence auoided huge and imminent dangers. Cicero in the conuersion of Calpurne, being a mighty enemy against his owne Citie of Rome, might hereto be an excellent patterne, who without stirring the people at all, without any manner of bodily resistance or force of armes, without passing by any private or indirect meanes, did by the sole matter of his wisdom, weightinesse of speech, forcible reasons, enforcements, rebukes, and perswasions drive him cleane out of the Citie, and being expulsed (to the common peace, tranquillity and surety of the same Citie) did afterward by like demeanour, industry, and circumspection, so pzenent his purposes, so circumuent his policies, so turne him upside downe, as he dared not, he could not, he shamed to perpetrate what so often he had swoyne, and so many wayes intended: in which action of Ciceroes, all these Oratoric parts are in like manner included. So likewise, for some one rare and singular point of Justice another might be extolled, as beside common expectation exercising the same. A pzenent herof might be the Lord chiefe Justice of England in the time of King Henry the fourth, who was so strictly bent to the obseruation of iustice, as hauing one of the Princes

servants arraigned before him at the Kings Bench barre, for a felon, and being one that the young Prince greatly (at that time of his youth) favoured. The Prince came to the barre, and at the Judges hands required his servant, who answered that he was the King his fathers prisoner, and stood there upon his triall by law for his offences, that he could not in justice, nor would (by his pardon) deliver him without his triall. The Prince moved with such deniall, strake the Judges on the face, and wound by force here withdrawns the prisoner. The Judge withstood him, and admonishing him mildly of the offence he had done to the sence and place wherein he sate of justice, in such sort to strake him, shortly commanded him to GO AWAY. Whereunto (upon such admonition) the Prince obeyed, and acceptingly remained in durance, attending the advertisement and knowledge of his fathers pleasure. There might be a great contention, whether the worthy Judge in his equal administration and execution of Justice, without feare whereon stood the hazard of his stone life, being upon him that was in succession to become his soveraigne King, were more to be commended, or the Prince, in his subication, and of all other most singular obedience, more highly to be extolled: the one daring to doe what was lawfull upon whatsoever hazard, the other humbling himselfe to authority, which he might easily have impugned: and yet both actions such, as by many excellent Orators parts seeme fit to be enlarged. For no doubt there was as much vertue in the ones obedience, as there was excellency in the others sentence.

And as these, so the honour, wealth, or wealth of any man, his virtues of chastite, either in Ereccion, conversion, or repairing of any thing, whereby the Common-wealth is benefited, vertus furthered, or the needy provided for, might be in like sort advanced.

Finally, Wisdom, Justice, Liberality, Courtesie, Chastity, might each of them in things by themselves, and of themselves, without the person of any one be alike commended. Whereof I thinke it needless to amplify any further. Seeing by the examples hereafter set before, the learner may sufficiently be enabled in whatsoever, for those causes he shall undertake to proceede upon.

An example of a laudatorie Epistle, solely touching the person.

THE fervent love, and entire zeale and regard, wherewith Exordium.
 your L. even in those tender and as yet vnripened yeeres, see- By insinua-
 meth to pursue the vertues & honourable worthinesse of the most ation.
 renowned and famous, and the reuerend account, wherewith in
 your most secret imaginations you haue ever aduired, & as it were
 emulated the highest progressions: hath moued me in recordation
 thereof (and the rather to deliuer vnto your L. the very true image
 and lively counterfeite in deede, of vnblemished honor adorned with
 all princely and most surpassing noblenesse) to propose vnto your Allegoria.
 view a paragon so peerlesse, & of so rare & excellent performance;
 as wherof no history hath the scrutable, no region the match, nor
 any world hereafter may euen soones be supposed to produce the like.
 You shall not neede, my L. to ransacke volumes, to search out the Hyperbole.
 hues of the most honoured *Scipio*, amongst the Romanes, nor out of Procatop-
 Greece to fetch *Themistocles* or *Alcibiades* from Lacedemon or sis.
 Athens. Let *Hannibal* rest with his predecessors, who sometimes by
 vnbearded fortune did honour to mighty Carthage, and (before Epitheton.
 them all) *Achilles* & *Hector*, that made the fall of Troy so famous.
 And come we into our owne country, the land wherein our selues Synonymie.
 inhabit, the soile to vs native; and of all others most dearest, and see
 you here my L. a Prince of so rare and incomparable worthinesse,
 as your selfe will confesse throughout all the course of his life, to
 haue been of all others the most happy and vertuous *Edward*, my Anadiplosi
 L. yong *Edward* (so held in his fathers life) vnder whose raigne Narratio.
 he died in England, surnamed for his noted excellency, sometimes
 the *Blacke Prince*. This is hee on whom Nature, Fortune and Hypotyposi.
 Vertue, to the intent to yeelde some apparant shew of their
 wonderfull and mighty operations, had about all others so espe- Praise of
 cially enriched with all kinde of wished and most exquisite perfe- the Prince
 ctions, as in that present season, in which the delicacy of his aspi- in general.
 ring minde left vnto himselfe the highest branch of honour from Epitheton.
 out her lofty seat of digniry, it was denied to any other whatsoeuer, Metonymia.
 to exceede: nay, but so much as to become partaker with so rare a
 paterne of the like fruits of vertue and neuer-dying glory: And to
 the end (in rehearsing some few of the many particularities of such

Metaphor. sound and vncorrupted maiestie) the radiant shining beames res-
 tant in so high a personage, may with more facility the sooner be
 discovered: we will first begin with his originall and formost in-
 fancy, that by deducing from thence his complements of princely
 excellency, even in the very mouth of his ensombed graue, his
 bones may not be reposed without an immorall recordation, and
 the fame of his vertue celebrated by an endlesse memorie. Neede-
 lesse were it my L. that I should tell you of this stately Prince, that

Proteritis. he were sonne and heire in succession to the most mighty & most
 renowned *Edward* the third, King of this noble Realme of *Eng-
 land*, the most regarded vertues and invincible chivalry of whom,
 being then every where so surpassing, and of such redoubted

Periphrasis force, (as were it not that such memorable issue had sprung out of
 his Kingly loynes, as wherewith the states of the mighty were
 daunted, and Europe made to wonder) might hitherto have re-
 mained of fame competent enough, to haue bene compared vn-
 to the mightiest: but that I may rather impart vnto you, that as

Parabola. golde, in the riches and glory of it selfe, beareth price and value
 with the most precious, yet hauing annexed vnto his proportion, a
 Diamond of inestimable beauty, value and goodnesse, becom-
 meth thereby farre more excellent then before, more shining and
 glorious: so this foueraigne and puissant Monarch (admirable no
 doubt by himselfe) yet hauing thrust vnto the sun shine of his
 happy raigne, the obscurer and eclipsing glory of all other nations,
Metaphora. the very Loadstar and direction of all other Tropheis, the Sunne

it selfe of worthinesse, & absolute concluder of every honourable
 enterprise: how could it be but that this prerogative of his most
*Antimita-
 bol.* of force exceeds, and goe beyond all others, when himselfe, by
 the very chaire of honours selfe was so farre advanced above any

Periphrasis. others? And albeit the high and kingly worthinesse of so stately
 of spring and parentage, might no question in sundry sorts yeeld
 great and mighty glory to the issue: yet that it might not bee al-
 lea'dged that in taking vpon vs to commend the personage of one,
 wee should intimate the souerainty of the other, as it were by a
 defect of praise sufficient, to supply the want of our owne, and that
 the honourable reputation of another cannot truly bee said to bee
 this mans worthinesse, without by the branch of his owne desert,
 he had in his owne proper right most effectually carried the same:

Vnderstand

Vnderstand you then of him that which all men deem most princely and honourable, and there is none, were it the bitterest enemy that euer liued, but will most highly commend. This Prince, my L. who euen from the very cradle seemed so be addicted to the knowledge and feare of God, and very piety of a sincere and Christian religion (besides that he was naturally so well formed and instructed in good documents as any might be) became in those very tender yeares also, so apt unto learning, as the match or like of him therein, was seldome or neuer in those daies any where found; and in these times also may not easily be heard of. In so much as of those that then knew him very well, it certainly is deliuered, that being but of the age of twelue years, his vnderstanding and knowledge in the Latine tongue, was so perfect, his progression in the Greeke so excellent, so skill and deliery of forraigne languages so wonderfull, his princely towardnesse in all things so rare and so plentifull, as many times moued all the regards to admire him, but found none of all his associates in the same exercises, that were able to follow him.

Now if we shall come to his riper yeares, and how therein hee Of his Adolescence profited in the towardly exercise and vse of armes, becoming a Prince of so high and expected admiration, what could be wished in any one, that in him was not fully accomplished? So comely, and with such vncontrouled dexterity could he sit, ride, and gouerne his horse, so couragiously, and with such nobility could hee wield & vse any weapon, either at tilt, barriers, or turney, with such high and wonderfull direction, ordered he all his complements to either of these belonging, as did well manifest the magnanimity and worthinesse of his minde, and what manner a one hee would afterwards become, toward the beautifying of his Countrey. A more plaine and euident demonstration whereof, did at any one time in nothing so much appeare as euen then, when he was yet in his minority: For when there was remaining as then, no signe or token at all of manly shew in his face (being neuerthelesse of stature seemely and tall, and of goodly constitution in his body, well becoming the yeares he then carryed) also attendant on the mighty King his father in the warres of France: what things did hee there performe? what waighty enterprises, and those beyond all expectation would he vndertake, in honour of his royall progeny?

was it not too too strange, that being in comparison of yeares, as it were a child, deuolde of so confirmed and ancient grasse experience, as befermed th: warres, he vnderooke notwithstanding at eighteens yeares of age, with halfe his fathers power (by a most couragious desire of an ever-thirsting glory, with condition and charge, either there to eternize his death by an ever-lasting memorie, or backe to returne againe with triumphant gained victory) to ioyne with the whole and mighty power of France, and all the chivalry therof, where to his immortall & surpassing high renowne) he attained vpon them, by the high permission of God, a most memorable Trophy? But why, dwel I in these slender discourses (Inal God knowes, in respect of those mighty conquests by him afterwards achieved) in detaining you from the sweeter and ardent remembrance of the rest? If he being yet sequestred in yeares from any ripenes at all, when it was then to be supposed he most needed gouernment, could by such stately and inuincible valour, so moderate, his great and weightie actions, as to become at that very instant so redoubted and famous: what might we deeme of him afterward, being once perfectly established in all kinde of manly directions, but that of necessity he should by many degrees exceed and goe beyond the foremost shew of all his excellencies, and the greatest expectation that might be of all his progressions, and so vndoubtedly he did. For being once attained to mans estate, hee grew immediately to become a Prince, sage, discrete, politicke and wise in all his actions, of rare & singular circumspection and providence; benigne: and of all others most fauourable and courteous; fortunate, and ever inuincible in the warres, liberall to his followers, and of a high replenished bounty to euery one, a very patron & defender of innocents, absolutely fauouring alwaies the right. Magnanimious as touching his estate, and the high and weighty enterprises he tooke in hand, exceedingly feared abroad, wonderfully beloued at home, mixing alwaies the enterchangeable exercise of armes, with continuall study of learning: Of such rare moderie and temperance, as is marvellous, Inasmuch as the King his father being here in England, when in the great fight of *Poitiers*, hee had discomfited and ouerthrowne in one day three mighty battels of the French, and taken in the last of them *Kilken* and his sonne prisoners: he was not puffed vp at all with the honor

*Aleiofi.**Aurefi.**Spancius.*
His mans
estate.His out-
ward acti-
ons.His inward
vertues.*Hypotiposis.*

of so stately and triumphant victory, neither grew he insolent vpon the same, but entertained the King and his sounge in his owne Tent so honourably, and therewithall with so great nobility and surpassing curtesie, as that he neglected not to serue them himselfe at Supper, & seemed verily at that season in all things to haue bin reputed in his own intendment, as if he had neuer bin conqueror. The shew whereof so much increased his incomparable bounty; and so mightily honored the estate of his victory, as that the King then confessed; that to become the prisoner of such a one it could be no disparagement vnto so mighty a Soueraigne as himselfe, seeing that he was by the force of that only ouerthrow, made companion of the greatest Nobility that euer hee saw. Many Honorable parts could I here inferre vnto you of him (infallible arguments of his incredible modesty) for long after this, when this mighty Prince had atchieued so many and weighty honours throughout all France, as that the regard thereof made his name a terrour, and his becke a command to compell their Soueraignty vnto his fathers obedience: he was required by *Don Pedro*, King of Castile, to help him against *Henry* his bastard brother, who had then expelled him vnlawfully, and vsurped vpon his Kingdome: Whereupon hauing by the couragious endeavour of himselfe, and his Knights, and by their sole and onely prowess, brought downe the Vsurper, and driuen him clean out of the Countrey, (albeit his strength was such, & the admirable fauor of the people so great, as might easily haue inuited him to the wearing of a Crowne) he neuertheless of a high and noble disposition, holding it *farre more honorable to make a King, then to be a King*; so farre forth declared his temperance at that very instant (not commonly hapning vnto every one, especially in causes of a Kingdome) as that he only abstained so much as to beare an appetite or liking thereunto; howbeit the occasion was thereunto minisred by the breach of *Don Pedro*, in payment of his souldiers: but to his immortall renowne, placed and restored therein againe the true and lawfull inheritor of the same, setting him (according as was intended) in his Crowne and Kingdome. Could there my L. in any one haue appeared greater arguments of Magnanimity, Iustice, and Temperance, then was remaining in this Prince? And yet if continuall happinelle in all worldly attempts, if neuer ceasing and eter-

His bounty & great humility.

His modesty.

Parentes.

Moribus

nized famous victories, if the commendation and honour done
vnto him of his mightiest enemies, if strength and glory of his
country and honour of titles of his victorious father, if confirmed
leagues of diuers mighty Princes, Confederates and Allies, if ser-
uant, and of all others; the most principall and ardent loue of his
Knights, subiects and followers; if all, or any of these might any
waies haue induced him to the breach of either of these vertues,
what wanted to the furtherance thereof, that is and vpon him, was
not at all attendant and (as it were) continually powred. Was
hee not then wedded to honour, even in his formost cradle? Did
not for time immediately acknowledge him, and confesse that he
was her darling? Scorned *Fame* euer proud, but in his greatest
perfection? Grew *Fame* at any time so impatient as euen then;
when (as the most convenient harbour of all her worthinesse) she
sought out his dwelling? Agreed they not all with one voyce to
abandon the staidnesse of all others, onely to be resiant with him
whom they held most chary of all others? Witnesse among many
others his more than ordinary attempts, the three battels (then
which no one thing throughout the world before or since became
of more greater remembrance) by him in his most yongest yeares
so miraculously foughten, the one of them which was at *Cressay*,
against the French, when he was but eightene yeares of age (as
you haue remembred) the second at *Poitiers*, where dyed the King
of Bohemia, and King *Isab* of France became his prisoner; the
third against the bastard *Henry*, for the Kingdom of Castile, where
in one whole entire fight, the same *Henry* bearing a mighty host,
was by meere surpassing valour and most worthy prowess of this
Prince discomfited, and by maine fortitude expelled his Seig-
norie. All which exploits, And many more besides, celebrating
the very high eternal praises, when he had with greater glory then
well may be conceived, furnished and finished, to the aduance-
ment of his immortall dignitie: Sir *Isab*, despitefull death, who
toyning with the malignity of the wicked world, hailefull alwaies
to vertue, and satisfying euery mortalles desire, best of the virrow-
thy cast of his most worthy life. But how? Not a fallerth out to
euery common creature, deuoid of all testimony for why? the
same mightie Commander of each and eue, allowed it otherwise;
neither becometh such flattery purueues of honour or vertue, whole

*Allegoria.**Confirmatio.**Hypotyposi.**Epithetia.**Emphasi.**Asiopoeta.*

Ipirita

spirits eared with greater efficacie of aspiring eternitie, then those whose duller conceits are adapted to more terrene and grosse validities, should be exempted their perpetuity. And albeit in all the *Communis* progression of the wished life of this mighty Prince, any one thing was never found contrariying, blemishing, or in one sort or other impugning his honour (one sole imposition or taxe contraried in his government of *Gascogne* excepted) yet in the highest estate of *Consuetudo* his happinesse wherein he alwaies lived, was he never more happy or glorious, then even in his very death. Inasmuch as he then *Synonymia* died, at which time in most honour and highest top of all prosperitie, he was principally established and chiefly flourishing: at that instant in which the type of his excellency was in no one title or into obscured: at that very season when in the whole course and *Praise of his death* practise of his life, having still addicted himselfe to sound out the incertaine and momentary pleasure of the world, hee had by perfect tryall, found out the small validitie and little affiance that was to be reposed in transitory and fading glory of the same. Even then, when in the exchange of the eternall habitation (the incomprehensible joyes whereof no eye hath seene, eare hath heard, nor tongue can expresse) hee best knew how to leave this wretched life, and to compasse the sweet and wholesome meditation of the other. He died (my Lord) as hee ever lived, virtuously and *Epithetum* honourably, the determination of whose decaying corpes, was preparation to new joyes: and commutation of momentarie pleasures, an assurance of ever-flourishing gladnesse. Thus, see you *Peroratio* (my good L.) before your eyes, the most certain and assured counterpoise of every true Nobility, furnished in the discovery of such a one, whose personage being in no kinde of excellency inferiour to that in the highest degree, may be of any other imagined, deserveth by so much the more of all honourable estates accordingly to be embraced. Great is the ornament of praise, and precious the renowme that longeth to such vertues: the diamond glimpse whereof equalleth in beauty the fairest, and dimmeth by the very shadow thereof the glittering pompe of the mightiest. Beautie, *Epithetum* strength, comelines fade they; yet, the world decaireth, pleasure vanissheth, and the face of heaven it selfe perissheth: Onely sacred vertue is immortall, she never dyeth, ever quickeneth, absolutely triumpheth, and over all other earthly monuments even our of the deepest

deepest graue for euer flourisheth. Live therefore my L. vertuously, and die wherefoeuer and whenfoeuer, yet howfoeuer honourably. My paper burthened with this long discourse, desirous rather to recreate then toyle your Lordship, enforceth an end. Recommending my humble duty in whatsoever to your honourable acceptance.

The respects of this Epistle argued in the personage of so noble a Prince, haue carried in the matter thereof, the very shew of the highest and chiefeest vertues, whereupon all commendation may be principally gathered. The next heremits shall be Vti peritais also touching the person. Wherein as we haue in the other, sought by all occasions and circumstances therunto incident, what to the furtherance of such requisite commendation might be alleged: so will we herein imagine upon what grounds as respects the occasions of dispaire, may as farre forth otherwise in any other quality be remembered.

An example of an Epistle Vti peritais, concerning also the person.

Exordium
Of the
cause mo-
uing admi-
ration.
Horatio.

SI R, the strangenesse of an accident happening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your hands. There was, if you remember, at your last being with me in the Countrey, a man of great ability, dwelling about a mile from me, his name was R, and if I faile not of memory therein, we had once at a dinner together sitting (by occasion of a pleasant Gentleman then being in our company) great speeches of him; the man I know is not cleane out of your conceit, and therefore I will cease in further speeches at this present to reuoke him. What generall hate the people bare him, and how ill he deserved from his first conuersing among them, you haue not (I am sure) forgotten, inasmuch as he was called the hell of the world, the Plague of the Common-weale, the mischief of men, and the Bondslave of the Diuell. And no maruaile, for what injury might be conceiued, that was not by him imagined? what euill could there be that he shunned to practise? What merueille dealing that he would not proffer? What apparant wrong that he censured

Antiphona

Exordium

to

to inferre / What execrable extortion that hee cared not to commit. / What villeny so damnable that hee durst not put forward ? O God, it is incredible to thinke, and vnpossible to bee surmised, *Paradoxon* how great, how forcible, how manifold, how mischievous, how insufferable, how detestable hath bene the originall progression, *Auxesis*, continuation, and determination, of his most wicked and shamelesse life, and were it not that by the incessant out-cries, continuall curlings, and horrible denunciations of the innumerable multitude of those, whom in his life-time he yoked, whom with his actions he feared, whom with the weight of his endlesse wealth, hee poised downe, that they durst not then whisper in secret, what now they openly discover, whereby the force of the wickednesse being then secret, became not as now so open and apparant, I durst not, *Epitheton* me thinke, of my selfe so much as surmise but the one halfe of *ma*, that, wherein he became so notorious: so rare and vnused are the *Paradoxon* euils, wherein he seemed to be so thoroughly fleshed. I haue wondered sithence with my selfe many times, what soyle it might be, or what constellation so furious, as effected their operations in production of so bad and vile a creature, at the time when he was first put forward with liuing into the world: In the search whereof I haue been the lesse allonyed, inso much as thereby I haue growne into some particular knowledge of his originall and parents. His His parents Sire I haue vnderstood was a villaine by birth, by nature, by soyle, *Auxesis* by descent, by education, by practise, by study, by experience: His damme the common linke of euery rake-hels filthinesse: the one *Allegoria* of whom (after innumerable offences committed, whereby hee *Epitaphus* deserued a thousand deaths) was at the last for a detestable and notorious crime burned peece-meale vpon a stage in Holland, and the other (after sundry consuming and fishy diseases, neuer able to rid her) was in like manner hanged aliue in chaines for a most horrible murder in England. Expect you not then, that the procreation and generation of such an issue, must by argument of the Parents condition, sort to some notable purpose? you doe, I know, and in truth how could it otherwise be likely? Now if hereby *Antiphrasis* wee should conceiue of his education, and how his childhood past away, being fostered vp as he was, from one place to another, without any certaine abiding, but onely *Calum omnibus commune*, *Apophthegm*, the common habitation of the world. We must, no doubt, suppose that:

that he saw much, knew much, practised much, over-passed much, and was glusted with very much. And surely if I should give credit to some, whom I durst beleue, that knew him even then when he was not much more then a child, the very yeares he lustily bare gaue not more assured testimony of that he now was, then the season which he then passed, did yeeld an inuolable approbation what in time following hee would become: for even then what rapine, what theft, what iniury, what slander, what lying, what enuy, what malice, what desperate boldnesse, and daring to enter into any mischicfe, was in him thoroughly planted? There was not (by report) any one thing whereby a man might afterward be coniectured to become infamous, but was in him fully replenished. Credit me, I coniecture so manifestly of the sequel of his actions, as when I vnderstand what he was so ripely, I maruell that he liued thus long so wickedly. But shall I turne here-fro to his Adolescence, and shew what therein I haue heard? Truly it passeth all capacity to be censured, and it is too too much to be thought vpon: His pride, his boldnesse, his shamelesse countenance, his lookes, his gesture, his shew, his liuing, his conuersation, his company, his haunts shewed still what he was: There was no rake-hell, no ruffian, no knaue, no villaine, no cogging raskall, no hatefull companion, no robber on high waies, no priuy pilferer, but his hand was in with him, and that he was a copartner for him, no brothel-house but he haunted, no odde corner but he knew, no cutter, but he was a sharer with, no person so lasciuious, abiect, vile, or dissolute, but hee would be a copartner with: Yet after all these trades, haunts, flarings, and partakings, he became at last to serue an old miser, aged for his yeares, and miserable for his couetousnesse. The wretched old man (as each one fancieth as he liketh) conceiued so much of the odde youth, that he tooke him into his seruice, where with bad attire, and thred-bare dyer, he liued with him a pretty season, somewhat more then quarter master. In the end (by whose theft God knowes) the man had a chest broken vp, and a little coyne and plate stolne, wherewith (becomming desperate) it was deliuered hee hung himselfe for griefe, and being now dead, left no issue, or other heyre to succeed his wretchednes and double barred hoord.

but B. his man, who being a strong lubber, was by this time grown a sturdy knaue, and would needs be counted a man, & thereupon

he

he became owner and intruder to his miseries, wretchednesse *Alegria.*
 and misery. To reckon to you since, how he came into the coun- *His youth*
 try here, became a purchaser, how he hath spent his youth, passed *and age.*
 his old age; what liberty, extortion, wrong, cruelty, rapine, mis-
 chiefe, and all kinde of villany, he hath bolstered, perpetrated, fol- *Asyndeton.*
 lowed: what infidelity, falshood, reuenge, priuy guile, treache-
 ry, betraying the innocent, beating downe the poore, fatherlesse
 and Widdowes: how much euill he hath done, and what little
 good he hath deserued, what should I clog my selfe with the re- *Antiphrasa*
 membrance, or trouble you with the rehearsal? It is too much, I am
 not able, I cannot, pay, it were vnpossible to performe it. What re-
 flecth then, but that I hasten to the scope which in my formost pur- *Transiio*
 pose was intended, that hauing deliuered his shamefull life, I doe
 report vnto you his shamelesse and vnaccustomed death. See then
 the incomprehensible power and iustice of God, see the weights of
 his measure, see the wonderfull demonstration of his secret iudge- *Profanum.*
 ment, how of a carelesse life ensueth a cankered death: of a wilfull *fit.*
 liuing a wretched ending of such money-misers; so manifold mi-
 series, as whereof I sigh to thinke, and grieue to remember. The
 man somewhat before his sicknesse grew into an extreame num-
 nesse, insomuch as he that neuer lust to helpe others, was not
 now able to helpe himselfe, nor any cared to relieue him; after-
 ward fretting and fuming with himselfe as it seemed, that not-
 withstanding his great masse of money, and huge heape of wealth
 none could be intreated with prayers, or hired with gifts, so much
 as to meddle with him, he grew into such a frenzie, & consequen- *Hypophora.*
 ly into so ranke a madnesse, that he late swearing and blasphem-
 ming, crying, cursing and banning, and that most execrably, his *His inordi-*
 lookes very grim, furious and changed, his face terrible, his sight *nate sick-*
 fiery and piercing, they that saw him feared, and they that heard *nesse.*
 of it durst not come nigh him. In conclusion, some that pittied
 more then his deservings, and grieved to see that they could not re-
 dreffe in him, caused a company to watch him, others to provide
 warme broths, and in conclusion vsed all meanes possible to com-
 fort him. But what can man doe to prevent the secret determina-
 tion of the Almighty? For loe, whilst all men left him, and each
 one stood in doubt of him, a company of rats vpon a sudden pos-
 sessed his house, his tables, his chimnies, his chamber, yea his very bed *As if it were.*
 and

46 *Epistles and sermons touching the person. The English*

and his lodging, upon which and about which, they were so bold, as in the sight of the betrayers they durst appear and come before them, and being broken, abused, and were killed, and others come in their places. What shall I say this fight became so vncouth, as all men shamed, each one feared, and none durst abide it whereupon the matter being left alone, thus pitifully died. The stench of his corpse admitted neither day-light nor company wherein to be buried! Two onely that were the conuersers of him, sickned vehemently, and one of them died, the other is yet scarcely recovered. The matter hereof seemed vnto me so strange, and therewithall so opportune to warne vs of our actions, considering how severely God punisheth when he is once bent to correction, as I could not but deeply consider of it, weighing with my selfe that such as was his life, such was his death, the one being hated of many, the other not to be tolerated of any. The circumstance whereof, referring herewith to your deep consideration, I do bid you heartily farewell.

*Epiphane-
ma.*
His death.

Metaphora.

Epilogus.

Of Epistles deliberative.

Cap. I c.

TH next unto these last of this Demonstrative kinde, are said the Deliberative: the first titles whereof in order listed forth, appeare to be Hortatorie, Dehortatorie, Suasorie and Dissuasorie. These being, as I said before, mutually defined together (saying onely that the Hortatorie and Dehortatorie are a little more dependent, stirring and picking then the others, yet both consisting in well advising and counselling. the one by necessity, the other as an incitement to things laudable and worthy) make therefore in all seeming but one manner of direction in them to be followed. You shall then understand that the severall parts in either of these Hortatorie or Suasorie, to be considered, doe principally stand upon a variety of motions, which nature, as it seemeth, hath from the beginning ordained, to be as it were stirrings or provocations within us, thereby to propose a direct and most ready way unto Vertue, as to turne by liks degrees, or to withdraw us from the perishing of vices.

The motions or affects herein frequented, may be said to be either

either of praise or dislike, of hope or reuere, or feare of euill to follow, of loue to well-doing, or of hate unto badnes, of emulation of others praise, glory, or reputation, of expectation thereon depending, of examples or of intreaty. By laying out of all or either of these, as occasion shall serue, consisteth the efficacy of all exhortation or aduising, pulling backe or dissuading. Nowe betwixt the qualities of these, or any other in generall touching the property they haue with Vertue or Vice, may for any tomes be allotted: I moue as well for this Deliberative kind ensuing, as for other titles whatsoeuer, the same hereafter requiring, wholly refer the same to the places in the chapter preceeding the Epitiles Laudatorie and Viceruatorie in all things to be directed.

As touching these particularities, which wee haue learneded Motions and affects, let vs consider if you will in generall, and in what efficacy by distinguishing of all their properties and parts they may beare in this writing. Praise (no doubt) in matter of exhortation or stirring vp to well-doing is of most singular force, and so questionlesse is dislike, when generally it may be diuined from a regarded conceit of the greatest and worthiest, to the withholding from euill. For if wee shall but enter into, or consider of our ordinarie common passages: what is it, I pray you, that preferreth or disliketh, giueth grace or disableth the actions and endeouours of men, but the speciall allowance or dislike that is euery where had of them? Is it not account alone that giueth encouragement vnto Vertue? Is Vertue so fully aduanced in any thing as in the estimate praise and reputation, that is attributed vnto her? No surely. And this by insight had into the very worst and lowest sort of men shall you finde, that there is hardly any lining of so base and contemptible a spirit, but that by Praise and commendation he may be diuined vp to some liking of well-doing. And howbeit the illnes of mens actions doe at any time seeme to be spotted with euill, yet desire they at the leastwise for their reckoning sake, that they might be esteemed as good.

By this appeareth the singulartie of things excellent, in so much as nothing is, or seemeth rightly praise worthy, but what is accounted good: so little reputation haue the perpetratours of euils, as that of necessity they are compelled to false credit,

credit, by falsely attributing unto themselves the name of god, who much more then true Praise and Milke of things worthy, as to be despised, may by all likelihood be unaliable with those of god spirit, to draw them to Vertues.

To apply now this praise in exhorting or commending any one, it behooveth we first conceale what disposition, habitiments, or other matter of value are in him in whom we meane to deale with, furthering or commending to such a purpose, inheerents we would exhort or perswade him, and the likelihood of the same, greatly to put forth as commend: as it becoms time he have behoven himselfe any wayes well, we shall encourage him in praising of that already done, and in shewing that the more excellent the thing is, the more difficult it is to be attained, *sed Difficilis que parvitas*, and yet the difficulty not so great as the praise, glory, and reuerendation thereof, shall thereby afterwards be returned honourable.

Likewise, if the State of the party doe let us thereto, it shall not be amisse to put him in minde of his parentage, as that falling of his Forefathers. Vertue, Nobility of minde, Will, towardsness, his great expectation, ability, age, and Discretion, all of them no less requiring, but this with great modesty to be desired, lest in seeming to prefer the certainty of those vertues which are of god account to be in him, we doe not palpably gloye with the party, and as it were licks to draw from his person as account, the things that never came nere him.

Now as Praise, and the laudable estimate of every good action, together with the lust milke of things euill, spurrerth and exgeth forward to great purposes, so very much therunto prevaileth his other of Hope, not that which of a seculle and base humour as condition ensheth, which expecteth nothing that is fruite of gaine, and perswameth all endeuours by expectation of reward, but the vertuous kinde of Hope, which enableth to the perfection and absolute summe of all worthinesse, and whose limit is honour, reputation, estimate and account: A like companion inheerents is Love, being a zealous affection of things singular, which Love produceth likewise in it selfe, not a milke one, but a burning Hate of things vile, contemptible, and undesirable.

As theſe in themſelues doe each particularly thruſt forthwardes to goodneſſe, ſo that many times Feare, or doubt of inconuenience that may enſue, terrifieth or diſſwadeth from euill. Commiſeration of the lamentable ſtate of any one, prouoketh alſo ſometimes to pittie, and diſſuadeth in like ſort many times from reuenge. Expectation, as well of Lowe as of Hate, of good opinions as miſlike in compaſſing of any thing, is not the leaſt. Shame and ignominy of the action alſo, the dependance whereof is oftentimes occaſion ſufficient of wel-doing, and hinderance alſike, and withſtoying from purpoſes. But aboue all is the ſpurre of Emulation. whole ſoyce gathered by a certaine kinde of Enuie of others proceedings kindleth flames of regard to aſpire vnto the like, but not that ſluggiſh and execrable enuie bred of moſt wicked and deteſtable malice, which when it ſelfe cannot, nor is able to doe any thing worthy, matcheth and continually gnaweth on the deſerts of others, but that generous and noble kinde of enuy which diſcrete Nature and vertue haue inſinuated in our mindes, emulating by a ſeruent deſire to compaſſe, or poſſibly to goe beyond what mightily by others hath bene perſormed.

The authoritie of Example is alſo very weighty, giuing warrant to any vertuous imitation that may be preſcribed. And laſtly, requeſts and intreaty which euermore preuaileth according to the writers credit or grauity. Theſe being ſufficiently conſidered, we will now according to ſuch like directions, endeavour to ſet forth vnto you ſome particular examples.

*An Example of an Epistle Exhortatorie for the
attayning of vertue.*

I Haue many times deſired with my ſelfe (good Coſen) to obtaine *Exordium.*
ſome neceſſarie meanes, whereby to manifeſt the great good will I doe owe vnto you, and in ſome ſort or other to giue you to vnderſtand, how much and how greatly I haue tendred thoſe good parts, that many times I haue ſeene and proued to be in you. And for as much as Fortune hath denied vnto me the eſtate, reputation and wealth, that many haue gained, and the moſt doe couet, whereby I cannot if I would, beſlow vpon you ſuch riches and treaſures

as might breed content vnto others: I am determined to impart vnto you, that which vnto your present condition seemeth most requisite, and wherewith use and common experience hath heretofore invred me, in stead of wealth to give you words, in stead of gold, good, for riches, reason; and in lieu of living, to affoord you a louing and constant heart. And whereas I am enformed, that contrary to the expectation of some (who ouer peremptorily haue heretofore deemed of these your yong yeares, to be laden with loosensse, and led forward by liberty) you haue of your selfe, and of your owne motion and free-will, obtained license and allowance of your father to go to Cambridg, in mind to giue your selfe wholly to study, and the sole fruition of learning, I muled with my selfe whether I might more commend the motion, or attend your perseuerance in the action, that thereby you haue taken in hand, inso-much as the memory of the one cannot be for the worthines more permanent, then the glory of the other, to your euertlasting commendation will appeare to be most excellent. It is reported of the mighty *Alexander* of Macedon, that he was a King, that hee was puissant, that he was warlike, that he was famous, that he was a Conquerour, and that he subdued the whole world: but when he came to himselfe, to the conuincing of his own appetite, to rule reason by the square of right, he became a meacocke, a childe, an infant, what should I say? he was nobody. How much greater then he was, had the worthy Prince appeared; it, as in the conquest of sundry mighty kings, regions, and prouinces; so in all other things tending to the suppression of his own peculiar affects, he had bin no lesse or fully so much as *Alexander*? *Scipio*, the most renowned amongst the Romanes, and for his sundry great exploits in *Affrica*, surnamed *Affricanus*, we doe read, atchieued many valiant and incomparable victories, & were it but the sole battell which he fought (when *Rome* was now at wracke, her Nobility spoyled, and her glory trod vnder-foot, ready almost vpon any reasonable condition to be deliuered into the hands of the enemies) in which he then freed his City, repulsed *Hanibal* by a mighty overthrow, and thereby daunted so far forth his pride for ever, as expelled from him all hope thence forward, at any time else to become a Conquerour: it could not otherwise be said without question, but herein, yea in this onely action,

action, hee deserved eternall memory. But was he herein, thinke you, & for this onely matter throughout all the provinces recounted so famous? No assuredly. It was also his rare and most singular vertues otherwise, that fully perfected & polished the glory thereof. It was his rare *Temperance, Modesty, Continency, and Sobriety*, wherein with wonderfull admiration hee exceedingly flourished, and became extolled aboue all others. This was it, wherein more then *Alexander* he became regarded and famous. The conquests that by this meanes he daily made of himselfe, returned more glory to Rome, more firme faith and reuerence, then the forcible progressions of all others his fatall ouerthrowes and victories: of so great & wonderfull reputation is Vertue to all her followers. This being so, how can I then say, but in this your action, you haue of your self right wel begun, how can I think, but aboue many others you haue therein very well deserved? Wherein should I augment your praise if not in that which you haue hereby so wel performed, the force, the operation & effect of all which, hath onely consisted in subduing your owne appetite? Great commendation haue you won, I must needs confesse, & more then with common worthines haue you in this thing demeaned your selfe, but (my good Cosen) it is not enough to haue well begun in a matter, without also therein you do vse perseuerance. *Hannibal* knew wel how to subdue, but he knew not how to entertaine his victories. As you haue already in this your resolution gotten great good liking, so behoueth both for the preservation of what already won, & to induce a perpetuall increase to the same, that you do euermore frequent and by earnest and zealous prosecution seeke still to entertaine the fruits thereof. Proceed then a Gods name, and goe on with good lucke in your enterprise, the more harder and greater you finde the difficultie in attaining to vertue, the more vehement shall be your glory, & the more honourable the reputation that thereby is pursued. For, what hath a man of all that may be left vnto him in this world, whereof to vaunt himselfe, but the memory of that wherein hee hath most worthily trauailed? The rich reape possessions, which when themselves are one passed away, are immediatly distributed to others. The pleasures of the world are momentary, and after we are once dead we perceiue them no more: Worship, honour, and dignity,

perisheth euen in the very selfe remembrance. The reuiewes of the mighty when life is once fled, are no more to be rendred.

Anisophora

Ab aqua.
Praise of
his ances-
tors.

Shall wee then for a number of fruitlesse vanities, (the regard whereof doth neuer last longer, then whilest wee are present vñe of them) neglect the search of that which is of all others most permanent? No surely. So behooueth not such as your selfe, that of your ancestors haue had so many good incouragements, beseecheth not the remembrance of their excellencies in you alone to be perished. Tis *Fortune*, belene me, that proueth *Fame*, and sololy *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is vncertaine. At least-

A necessitate.
Of expectation.

Of loue
and hate.

Hyperbole.

Epilogus.

Entreatie.

wise, it shall many other wayes stand you greatly vpon, to continue this course, in so much as by the emulation of the vertues of others, you shall thereunto bee constrained, besides the loue and regard that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your entirely fauouring and carefull louing friends, who with great longing doe attend the prosecution of your worthinesse, the ill conceits, malice, & spite that some haue had towards you, whereby to overthrow the good opinion of your father, who with greater greedinesse then Woolues themselves, with more enuie then the Crocodile; and farre more poyson then the Serpent, doe lie in wait but onely to hearken after the newes of your declination, and the dissolved purpose of your good intention. Finally, my dearest and best fauoured kinsman, I doe adore you, pray you, and as earnestly as I can beseech you, by the very pure and entire loue of Vertue, whereof you now shall become partaker: by the immortall fame thereunto onely awarded, by the care you are bound and ought to haue of your selfe, by all the kindred that hath tied vs in affinity together, by all the loues and possible entreaty that I can, you doe persist, continue and remaine firme in this your intended purpose. In pursuite whereof you shall minister vnto your friends ioy and comfort, to your enemies shame and reproach, to your selfe praise and eternall regard, and to all sorts of your acquaintance, occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifold greetings vnto your good selfe. I doe bid you farewell, &c.

Of Epistles Responsorie.

Chap. 11.



As much as the knowledge of letters Responsorie, are as meete to be understood in the ordinary occasions hereof as any others, I deem it not amisse amongst the passages of these severall titles of Epistles to set you forth also of them some particular examples, the better in their disposition to enable the learner, as occasion may serve. Touching which, it is to be understood that the matter of every answer taketh his originall of a letter preceding, and dependeth principally on the parts thereof. The ordering whereof (except in Letters Excusatorie, or Defensorie) is wholly exempted the course in those Letters prescribed, and the observation in these, is principally to consider on what parts the Letter which ought to be answered consisteth, or is chiefly grounded. Those, howbeit it behoveth wee doe fully answer, yet shall you not (as some ignorant of well-doing have done) recite in your answer the whole circumstance of the matter charged, verbatim in a manner as it is written before you, so that would breed tediousnesse, besides a ridiculous disorder by such meanes frequented, but you shall (if need so brge) capitulate the principall parts of every severall matter charged, and thereupon frame you to answer the points in so far as before you shall be delivered. *¶* Sometimes not needing any rehearse at all, if the points be but few, you shall answer onely as the matter you have in hand is to be delivered. *¶* Otherwise in this sort. Touching the points in your letter to be answered: for the first I say, or it is thus, or thus, &c. In the second, it is so, or so. For the third, in this manner, or in that. Touching the fourth, &c. And so answer the parts by their number. By which meanes you shall both draw your selfe to a brevity therein, and become farre more pithie in the matters you have to write of, then otherwise can be expressed. And this being sufficient for all matters hereafter, touching these Responsorie kindes, wee will now for the first example set you downe an answer to the Epistle preceding.

An example Responsorie to the last Epistle before remembered.

Protonomasi.

TH E regard of your exceeding good will, and weight of your aduke and good exhortations (my very good Cousen) have moued me many times to thinke on you, and to thanke you for the same. I take no little comfort of your great good liking of my determination, and that the endeavour thereof beareth so forcible allowance at your hands as to reckon the same in so hie, & great account, as you do. I did (I confesse) erre a while, but how? as a yong man I went astray I grant, but not with perseverance, for I reclaimed my self ere I fell, and stood vpright ere by ouer-much weight I slid too farre in my purposes. *Errare est humanum, sed persistere belluinum.* The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecution thereof, I hope to vie such pursute as willingly by declination therein, I meane not to become offensive to any. Feare you not sir, the account is already set downe, for notwithstanding my gracie years must yet of force continue their note of imbecility: this prerogative yet remaineth that I may as I list adapt my opinion to gravity. You shall (good Cousen) do me a great pleasure, if as I am partner of your loue and entire affection, so I may sometimes be partaker with you of those exercises and sweete pleasures, wherewith your study is frequented: I meane that with some discourses of yours you will now and then remember me. By expectation whereof, you shall often prouoke me to answer you. Thus assuring my selfe of that I neuer yet distrust at your hands, your zeale and fidelity towards me, I regard you as faithfull as I haue euer found you, and so will alwaies account of you, &c.

Diabologia.

Allegoria.

An example of an Epistle Hortatorie, to the study of Learning.

Exordium.

IT is no little pleasure vnto me, to consider with my self, my good IN. the great trauaile, cost, and paine, daily imployed by your dearest beloued parents, to induce vnto you the precious, and of all other most delicate and sweete pleasure of learning: the value whereof,

whereof, is without all estimate, and the comfort therein concealed, in no wise to be comprehended: the loving regard of whom, and the most lamentable want of the other, when I doe see you either with some ill-fauouring aspect not to incline vnto, or with some more then strange or vnus'd tearmes not to account of, I can not but grieue with my heart, respecting the links whereby I stand charged to either of you, in so great apparence as I doe to behold the same. True it is, that you are a Gentleman, that you are heire apparant to large and very great possessions, that you are (for the years you beare) of comely and goodly personage, that you are in all things well accomplished, and euery way as becometh: but yet when I behold this fauour, this comeliness, these accomplishments, and know you to be a Gentleman, and thinke vpon your large ensuing reuenues and possessions, me thinkes there should yet be an ornament of all these, and a thing of farre more goodly shew, and more surpassing value wanting the same, that might, if it were well entertained, adde more glory vnto all the others, then the weight of the rest were euer able to purchase. For suppose that all these complements of yours are of large price, & very necessary, as they are indeed, and such wherewith the state of man is greatly beautified, yet are they all but things pertinent vnto the body, by force whereof (setting onely our shape aside) we doe communicate in euery thing with beasts, for with them we liue, we moue, we goe, we eate, and enjoy the sensuall appetite of inward or outward abilities: But by the benefit of learning, of knowledge, of skill, we make difference of things, and are onely thereby in our selues, distinguished from beasts. And if a man, which is the principall work of God, was from the beginning a chosen creature, indued aboue any others, and therefore pointed to excell and goe beyond all others, how much more needfull shall it be for euery one, according to such appointment, to preferre and put forward the vse thereof vnto his owne profit? And seeing as well by the ordinance of God, as common vse of reason whereby we are governed and led, euery man is induced to propose vnto himselfe the exercise of things that are good and honest, and that the same also among these, which maketh a man neerest to his Creator in perfection, is of all others the most to be desired: how much available then and important is it to euery man to be frequented with learning,

Johannes.

Propositio.

Merismus.

Procataph.

Synonymia.

Asyndeton.

Paradigma.

Commeratio.

ning, the vſewhereof freeth him of common ignorance, and maketh him capable of the high and loſſy myſteries. And if in any ſtudy whatſoeuer, the reputation of honeſt & good is to be ſought for, what I pray you then learning may be iudged more honeſt, which hauing with it a certaine kinde of diuine and ſacred originall, hath from the beginning of the world bene with all men in greateſt price and eſtimation? What may be deemed more good then that which from very Aſks and Blockes, and (if it were lawfull to ſay) from brute men and beaſts alſo themſelues maketh diſtinction, and without the which, there was left vnto vs from ſuch, no place at all of difference? What then that can be ſaid to be more honeſt, which draweth a man vp to the diuine contemplation of the ſacred Maieſty, to the knowledge of high and heauenly things, of worthy and honourable vertues, and being ſequenced by the want thereof he becommeth no otherwiſe then as a hogge, ſtill groueling on the earth, ſearching onely wherewith to fill his belly, neglecting in the meane time the expectation or regard of any other ſtately or eternall Soueraignty? Now therefore if they vſe learning, as the thing of greateſt account and moſt worthy, is here ſet downe to be ſo generally commended to all ſorts of men, how much more conſonant and agreeing is it then to the reputation of a Gentleman, who by what diſtance ſoeuer he is meaſured in capacity, minde, order, ſtate and gouernement from any other common or ordinary perſon, by ſo much the more ought hee in all endeouours to aſpire and ſeek to goe beyond them? For whereas all other men in their ſeueral vocations are for the moſt part as it were withdrawne from the ſpeciall notice and eye-marke of all publique adminiſtration and gouernment: the Gentleman contrariwiſe, the more worthy and noble that he is in calling, the more neerer is he to that aduancement, whereunto by nothing ſo much as learning hee is enabled to be preferred. For what profitable member can be in ſuch a place, whoſe ignorance is farre greater then his wit, and whoſe knowledge is leſſe then the leaſt of that, whereof he ought to take notice and experience? And ſeeing learning is of all other things a ſtore-houſe ſo plentifull and precious, as whereof the wiſe man maketh his treaſure, the poore man his riches, and the wealthy one his paſtime and pleaſure; ſhall the Gentleman, who in all other things, by Nature,

ſtriuet

*Ab bonoſt.**Allegoria.**Sinathriſ-
mus.**Antitheſis.**Etiologia.**Epandis.*

striveth to be excellent, bee in the greatest action of all others so
carelesse and negligent? Admit that you will heere allege the te- *Paradoxo-*
dioufnesse of studie, and a certaine impossibility almost to attaine *gia.*
thereunto; I must answer vnto you againe, that this commeth not
of the labour thereof, which to those that willingly aspire to the
delicate taste of the same, yeeldeth great facility with pleasure to
be receiued; but to a slothfull and sluggish endeuour and dispo-
sition. Farre be it therefore (good Sir) that you being a Gentle-
man in all other things so towardly, and the sonne of such a one
as you are, should with the touch of so great a blemish, be so
thoroughly slayned. So worthy a descent, as whereof you are de- *Epibograma*
riued, such infancy and childe-hood wherein so worthily you
haue bene trained, so great loue and charge of parents wherewith
you may be animated, doe inuite you farre otherwise, and to a more
excellent purpose. Let the sweet and yet vnknowne delight *Auxesis.*
thereof prouoke you, the praise and commendation solely to ver-
tue appropriate and belonging, once pricke you forward, the ho-
nour and aduancement thereby continually happening egge you.
And if none of these preuaile, yet the riches and reward, far grea-
ter then any earthly treasure, which are thereunto incident, tie you
to a desire thereof. Thinke of the worthinesse of those, who by *Dignitie*
how much the more noble they were in birth, by so much the more *and zeale*
zealously they haue travelled, not shunning any labour, sweate, te- *of others.*
dioufnesse, scorning, yea bondage it selfe, whereby to compasse vn- *Auxesis.*
to themselves the glory and rewards annexed to the dignity
hereof. And if no other remembrance may be sufficient to esta- *By exam-*
blish you, regard yet your liuing father and grandfather, the one *ple.*
of whom neglecting his ease and quiet at home, travelled all
France, Germany, and Italy, to the intent to attaine vnto the great-
nesse of that whereunto you are so hardly perswaded. Neither
thinke I, that you in whom all other good actions do so plentiful-
ly flow, will herein alone with a little labour be terrified. Where- *Puratio.*
fore my good N. I ctsfoones entreate you againe, and againe, by all
the loue you haue ought to your name, fame, parentage and stock,
and by all the expectation that in them, or any of them, is of your
happinesse conceiued, you will proceed in this purpose: the
weight whereof, besides the commodity and pleasure redounding

to your selfe, shall vnto your parents and all others returne most comfortable and pleasing. All which recommending to your courteous consideration to be entertained, I doe herewith take my leave, &c.

Another example Horatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, to the service of his Prince and Countrey.

Exordium.

Sithence the time of my little abode here in London, being scarce twenty daies, vnderstanding of the being in towne of my Lady your mother, I repaired thereupon to her presence to visit her: there did I receiue notice of your being in Ireland, and that vpon your honourable behauiour, and good seruice there done, the L. D. did not onely testifie the same by his owne hand-writing vnto diuers of the priuy Counsell, but also in especiall letters besides commended the weight therof, vnto the regard of her most excellent Maestie.

*Infusio.
By praise
of the
action.
Parentibus
Epistolam.*

I did not a little reioyce to see that in such yong yeares where-in commonly falleth out a contempt of all excellencies, and a fantasticall desire of counterfeited vanities, you could (besides the common trade and custome of the world) additt your selfe wholly vnto so weighty and honourable an exercise, as by laboursome trauell in the seruice and honour of your Prince and Countrey, to put forward your selfe so timely. Credit me, it is not a little pleasing vnto me to thinke thereon, neither standeth my affection so slender vnto your fathers off-spring, but that I must euer hold the reputation of their well-doing, an aduancement to my imaginations, and the sound of their good successe the very harmony of mine inward soule.

Metaphora.

It is no new thing, I confesse, even in these daies to see a Gentleman honourably descended as your selfe, and of like worthy education, to attaine vnto learning, to become practised in Armes, to put forward themselves in seruice; but to continue with resolution, to performe it with labour, to archieue it with valour, to beare it with honour, heere is the excellency, this is the rarenesse, hence springeth the nouelty.

Auxis.

Virtus

Virtue retaining yet her ancient Majesty, though not pursued as in old time with such wonted vehemency, hath three entrances, leading directly vnto her beautifull passage, by the ports whereof, whosoever is desirous to attaine her, in her purest and most glorious estate, must of necessity enter. First, *Fortitude*, whereby hee must be enabled to endure whatsoever labour and travell to be imposed, accounting nothing difficult, to the end and sweet reward whereof her excellency is appropriate: Next, *Magnanimity*, which by a vehement and haughty desire, reacheth vnto things most excellent and of highest and rarest value, not regarding the hard, tough, and maine force of the passage, with what pursuit soever it must be followed, so be it by such meanes it be wonne, and the glory thereunto due, may at last be attained: the reach whereof, tending to the last end & scope of all his determinations, sweetheneth all manner of travell, and enduceth therewithall a contempt of whatsoever lesse valued or hindring, to the worthinesse of the same. Then *Longanimity*, enabling by great constancie with rare and accustomed patience, to awaite and endure the end, never giuing over vpon whatsoever assaults, till the determined scope be by all kinde of industry fully and perfectly furnished.

For this cause the most renowned part of *Virtue* is said to be excellent, for that many doe consemplate her a farre off, but few or none at all doe almost come nigh her, as perfectly to see and discern her, in so much as some, nothing regarding the singularity of that, whose sweetnesse they neuer tasted of, become forcelesse of the pursuite of so diuine an excellency: and some others sauoring a little the dainties thereof, yet over-reached with the tediousnesse of the enterprize, and hindred by the opposition of a thousand vanities, are so astenished in the first on-set, as being therewith overcome, doe by and by giue over their purposes.

Now therefore my C. if you be a right fauourer of *Virtue* indeed, it behoueth that by these possibilities you doe (as a faithfull regarder of her diuine and sacred essence) onely seeke to pursue her, and that with such and none other respects, and to no other end and purpose, but for the sole fruition of her stately and immortal diet.

The time now calleth you forth, your country and soile wherein you were borne and nourished inueth you, your praise already gotten,

Hypocritae.
Virtue
hath three
entrances.

Fortitude.

Magnanimity.

Longanimity.

Etiologia.

An exhortation to
virtue.

Merisimus.

gotten, and hope of renowne euer after to follow; perswade you, the honour at your house and parentage constraineth you, yea, euery of these solely and altogether do exhort and command you, that becomming the selfe-same you vowed, and they long since haue looked for, you doe now shew your selfe such as was promised, and wherein the expectation first conceiued of you, may in no wise be frustrated.

Clymax. Consider I pray you, that the reward of Vertue is Honour, the guerdon of honour, Fame, the scope of Fame eternitie, the seate of eternitie, immortall and euermlasting glory. In liuing in the seruice
Antistrophe of your Prince and country, the profession you haue taken in hand is honourable, the charge honourable, purpose honourable, and the end and successe thereof must needs be honourable, it beho- ueth then that your continuance therein, and your owne deserts be also deemed honourable;

Metaphora. Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of Vertue, you were entertained with Honour, you became apprentize to Fame, and it was affirmed (that being with loyalty demeaned) you should at length receiue the reward of euer-flourishing glory. It is (belecue me) no small mat-
Comparatiue. that being a particular member, you are put forth as a pillar, vpon the proppe whereof reposeth one part of the weight of the Common-weale, that the ioyes of your whole Country are fixed vpon your well-doing, that in pursuite hereof your private cause is not your owne, (the secret reuenge whereof may happily turne to an infamed mischiefe) but the cause of the common good, the publicke matter of all, and that whereof the scope is of all others most famous and honoured.

Of right and meet. Being entertained in a sort as you are, you should highly wrong the opinion of a great many in drawing backe from that wherein you haue been already so worthily behaved, and in becomming lesse in that whereunto in your cradle you were at the beginning
Accepsi. so principally ordained: for vnseemely were it that you should not haue been heereunto at the first committed, vnlawfull not to haue persisted, and dishonourable (in due sort) not to see it accom- plished.

Of exam- ple. Proceed then my C. in that wherunto your vertue, your paren-
Paradigma. tage, your soile, and your fidelity haue called you, think what, how much,

much, and how greatly it importeth you, that hauing had so many of your ancestors since their first originall, who have been deemed so worthy, it fitteth not your selfe alone (in so important actions, concerning especially the honour of your Prince and Country) to be found otherwise then equall vnto them in the highest qualitie. So, and in such manner, and by such kinde of means haue the most *Epiphonema* ancient and renowned Worthies of the world become to be tearmed honoured and mighty. So *Epaminondas* and *Alcibiades* among the Grecians, *Emilius Paulus*, *Fabij* and *Scipiones*, among *Paradigma* the Romanes, haue bin deemed most stately. For such cause the acts of your predecessors and nobility of your deceased father haue *Prosepa.* bin registred with the most worthy. O so sweetly might it sound *paia.* from our his breathing ghost vnto your liuing eare, that excellent verse of *Virgil*

*Dilece parer virtutum ex his verumque laborem;
Fortunam ex alijs.*

Learne vertue (Childe) of me and labours true,
But Fortunes chance, from others doe pursue.

The signification whereof, what other thing may it else import, but that betweene them who being neuer eternized by any memorable action, as hauing confounded their lines with obscurity and such as neuer was borne, there resteth in manner no difference at all. *Ardua virtutis est via:* 'Tis labours force that maketh way vnto vertue: great matters vnto the furtherance of her are but easie, the meaner, trifles, the lowest of no value. To overcome others by vertue is a thing most honourable, but in pursuite thereof to be conuincd of any other, is a thing most vituperable. You are now brought by Fortune into a straight passage, whereby of necessity you must either by reputation of most excellling worthinesse finish the journey, or recreant and discomfited, confesse the vttermost of your imbecillitie. But what doe I conferre vnto your view the notes of such and so many doubts and hazards, knowing a minde insinuate in your selfe by nature, that could neuer so much as thinke or imagine of things contemptible, or of any *Antipopeburn* vile or seruile qualitie at all? truly for no worse meane, nor to any other end or purpose, but thereby to egge you forward by al kind of

of possibilities, so the increase of your highest worthinesse, that by how much the more you shall goe about to excell any others, by so much the more greater you may bee commended and extolled about others.

Parmia.

Life and security are two pernicious enemies of ever-flourishing glory, and industry preuenteth all circumuention, which either by sloath or negligence may be imposed. The victory is not any others, but your owne, nor the honour to any other appertaining but vnto your selfe. Be therefore such in continuance, as may fully be answerable to each part of your noblenesse, and God who is the Creator of all things, and fauourer of each worthy enterprise, blesse your endeouours with the sustentation of Vertue, which is ever permanent. At B. this of, &c.

An Epistle Swasorie, wherein a Gentlewoman is counselled to Marriage.

Exordium.

Infauoris.

Paratibesi.

Merisimul.

THE extreame griefe wherein my selfe was a partaker with you, for the death of your late husband, would not suffer me (good Mistresse E.) at my last being with you to deliuer what then I thought meere for your estate, and sithence I haue more at large considered vpon to be for your profit. And albeit your selfe are; I know of discretion sufficient, and the number of your friends of regard competent, both to consider and counsell, what vnto your present affaires may bee deemed most correspondent: yet may it not be ill-accepted, if my selfe of a great many, that haue wished well to your person, and fauoured euermore your good condition, doe herein also among the rest, put forward my meaning, and perswade you thereby vnto that, which (though not al-ready may be fitting to your instant liking) yet to your present behoofe may returne no question of soundest and best consideration.

And first, I deeme it not impertinent to referre vnto your knowledge what I haue thoroughly conceived with my selfe of your being, viz. that you are a widdow, a Gentlewoman of very worshipfull parentage and discens, the wife before time of a Gentleman of as good reputation as liuing, as good alliance as credit, that you are knowne to be modest, discreet, wise and well-gouerned, that you are

are and ought to be wary in your actions, and such as whereof the babling multitude may reape no aduantage, and finally that by reason of the over-hasty determination of his life (whose continuance might haue rid you of innumerable cares) you are pestered with some troubles, the most part of your liuing in suspense, and that whereof you deeme your selfe most assured, hanging vpon so many hazards, as hitherto remaineth doubtfull, in what sort you shall compass it, or wish what liking to your selfe you may happily ouerpasse the same.

Touching the first, I warne you not that according to your present estate, you doe minde what you are, what you haue beene, of whom you are descended, and in what sort you may best prouide with warinesse to deale for all these: but drawing to the latter, and weighing on what tearmes you stand, how hardly you are beset, how slender meanes to auoide it, I repute him not the worst well-willer, that could aduise you with contentment and little hazard, in what sort you might best endeavour in all effects to answer it. It is reported vnto me, that by the procurement of some, fauouring *Narratio.* your aduancement, there is now proffered vnto your liking a yong Gentleman, vertuous, discrete, and well-ordered, the sonne and heire of a worshipfull Knight, on the choice and regard of whose Parents, dependeth the best assurance of your whole portion, in whose condition and behauiour, albeit you finde no one thing to be reprehended, yet disclaime you to be married, you will heare of no suters, there must be in your presence no *Synonymia.* speech at all of liking, and you meane not so soone forsooth to set forward for a husband.

The course you doe take herein, seemeth in my opinion very *Merisima.* euill, insomuch as contrary to that, which both your yeres, your estate, your liuing and present occasions doe require, you forcibly are endeouored to make so vndiscreet and settled a resistance. Why *Erotema.* La. doe you think it profitable at all, the deceased ghost of him that loued you (a young Gentlewoman as you are, scarce exceeding twenty yeres) to liue thus solitary? Hangeth the censuring of your modesty, and acceptance of that which your best friends doe wish for, and the wisest doe allow of, on the railing humors of common supposers? if it bee deemed once fit for you to marry a *Commutatio.* gaine, and that vpon the warie and circumspect choice thereof dependeth

dependeth a manner of necessity, and that now, before any one of yours almost suspected is, the plenty of that might be charity wished for, is laid already into your bosome; behoueth the respect of a little time, which (being sooner or later, so it bee performed with modesty and answered with discretion) mattereth not at all to detain you so much, as thereby you are not able to see into your owne profit? Is it not, I pray you, a purpose honest that is tendred? Is it not a matter lawfull to be accepted? Is it a thing vnmeet for your present yeeres at this instant to be reputed? Nay, is it not all in all whatsoever, that in the best sort, as the case now standeth, may vnto you be offered? Why then abstaine you the entertainment of your owne good? Why draw you thus backward from your owne advancement? Why cease you to accept that, whereunto in the end you must by meere force be compelled? If you will belecue me in any thing, or doe suppose the weight of my credit to be auaileable vnto you in ought, I would aduise you in other sort, considering that by declining from a selfe-opinion of that whereunto without any manifest reason you are induced, you shall doe most good vnto your selfe, and giue occasion to them that loue you, to thinke that by so doing, their good counsels haue happily preuailed with you, and wrought such advancement vnto you. I haue thought with my selfe many times since the death of your husband, how much imported the vnsettled reach of your liuing to be reuoced in match with one of good calling: see now God and Fortune more fauouring your hap, then your selfe, your owne well-doing, haue sent you such a one, as of whom you might vaunt, & iustly in all things be occasioned to account of. It now appertaineth that either by fond selfe-will, or too much vnkindnesse, you shake not off from you the farmost occasion of your succeeding happiness. I recke not what of the common sort (more of ignorance then wit) may in suppose of the hasty conclusion bee in secret alleaged, their errors like their fancies, are as incertaine as peeuils. Be you only herein perswaded, to what most of all becometh you, and thinke that both in the weightines, and regard attributed to his and your owne worthinesse, you can for the present frame your selfe to nothing, that your estate may returne so commodious, whereunto though no other matter at all enioyned you, it were sufficient that so forced a necessitie constraineth you, to which the regard

Parentesi.

Austis.

Procalesi.

Vilitie.

Necessitie.

regard of your selfe and your owne good fortune willeth to obey. Longer could I beate vnto you the great liking of many, concei-
ued of the party, to the deliuey whereof by the report of your neere-
nest kinsmen, I doe solely referre you, only studying in this, and
whatsoever else I may, by all endeouours to please you, whereof
praying you to be most assured, I doe in all courtesie leaue to de-
taine you. At B, this of, &c.

*Another example of an Epistle Swasorie, perswading the
carefull acceptance and regard of one bro-
ther to another.*

THE sound and entire familiarie wherewith your parents in
their life-time sometimes entertained mee, and the neerenesse
of neighbourhood twixt both our friends, & long education wher-
in ioynly we haue conuersed together, moueth me at this instant
somewhat to write vnto you in respect of the reputation, credit,
and account that in the world you now beare, and also the rather
to win you to the regard of that, which to the estate of your pre-
sent being, and worthinesse of your parents, might be found mee-
test and conuenient.

It is giuen me to vnderstand of a yonger brother you haue here
in London, who at the time of your fathers death being commit-
ted to your charge, is for the default of maintenance, badly inu-
red, worse trained, and most perillously, by all kinde of likelihood,
(through such sufferance) in the loosenesse of his liuing already
hazarded.

I wondred not a litle when I heard it, and so much the more
was the matter troublesome vnto mee, in that respect it was not
told in secret, it seemed by the lookes and gestures of the whole
company that heard it, your good demeanour thereby was very
hardly censured, for that standing in such ease of credit as you doe,
your wealth so abundant, and your parentes so well accounted of,
you would in this sort, and in that place of all others, suffer him to
wander carelesse, whom you ought, to the contrary, to haue con-
strained, by any possible carefullesse. How ill-befecoming it is both
to you and yours that it should so fall out, you may by supposes
coniecture. For my part, it grieved me when I heard it, and I was

not quiet till I found convenient time to aduertise you of it. And if my opinion may at all preuaile with you, you should quickly call him home from hence; and see him more better to be provided for, and more worthily trained. Consider I pray you, the life he taketh in hand, becometh not such a one, whose originall was so honest, is ill-beseeming the younger brother of your selfe, unworthy his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behauiour, or the greatnesse of your living. You are to remember that he is yet very Greene, now pliable to

*Metaphor.**Parabola.**Allegoria.**Congeries.**Emphasis.**Puratio.*

whatsoever may be impressed in him, as chafed waxe apt to receiue any figure, like vnto a new vessel to be seasoned with whatsoever liquor, what he now taketh taste and sauour of, that hee holdeth, what habit you now cast vpon him, the same shadow hee lightly beareth. Great cause haue you therefore, now to bee warie how and in what sort he liueth.

Your industry, your brotherly care, your loue, your especial regard and kindnesse it is, that must be ayding in this, you and none but you are the man on whom he relieth, you are to provide for him, & it is your selfe that must answer for him. Think that *nature*, *loue*, *dutie*, yea very *pietie* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vnto him. In the consideration of which, let (I pray you) my words become thus much regarded vnto you, that herein, as in all other things you performe that beseemeth you. Longer could I occupie my selfe to trauell in this action with you, but that I deeme it (more then impertinent) any further therein to require you. Greeting your selfe many times in my name. I bid you therefore farewell. From my house in B. this of, &c.

Of Epistles Dehortatorie, and Dissuasorie.

Obap. 12.

unnecessary were it to make further in either of these titles Hortatorie or Swasorie, the examples already said before being for them sufficient, wherefore we will now passe into the contraries of these, being Dehortatorie and Dissuasorie. The parts and places exhorting or perswading, hauing as you see,

be: is diuised from the qualities of goods, justified in diuers sorts, as well by the person, by the actions, as by the thing it selfe, whereunder was comprehended what might be called benefit or good: Now these on the contrary part pulling backe as dissuading, shall by the dishonesty of the action or thing as before hath bin said, and by the indignity, vntrustworthinesse, wickednesse, insufferablenesse, hate, dislike, contempt, or hazard of danger, reputation or god name, that there of ensueth, be euermore measured.

In the handling whereof it is tollerable, by all sorts of arguments, to inferre and obiect any thing to the diminution or defacing of that which wee goe about to impugn. *Yea*, it needs be, to inuert the good also that in such a person may be supposed vnto a worse sense. As if in dehorting or dissuading a man from infidelity towards his country, I might first touching the action tender vnto him, how vnnaturall the cause is he taketh in hand, being against his native soyle. How vn honest, by laying out the quality of the offence, how vnvaluable, in respect that it is against his allegiance to his Prince, how impious, in that it retaineth no piety, turneth to the disturbance of a quiet state, and breedeth the subuersion of all peaceable gouernement, how insufferable, by reason that god and wholesome lawes are thereby infringed, all sorts of honest and good men wronged, and consequently the commonwealth by such meanes topsie-turue turned.

For the Person, if he were at any time of worth, I might shew then the indignitie, or vnbecomming of such a thing vnto him. for that actions of such kinde are alwayes vnto the noble and best endued mindes utterly repugning. And so thereupon if in him there was euer reputed any wisdom, I might diuert it now vnto folly, his Fortitude I might challenge to be Temeritie, his moderation cruelty, his stoutnesse arrogancie, his haughtinesse pride, his Freedome loosenesse, and consequently, for euery other vertue induce or lay down vnto him a contrary vice, respecting that by committing of actions so vile and contemptible, all properties whatsoever of former esteemed worthinesse doe utterly lose the parts they haue of good, and immediately are disuerted therewithall vnto euill.

And as in Epistles Exhorting or Perswading, the intended vertue of goodnesse of euery thing is more amply set forth by the

opposite euill: So in these of withdrawing or dissuading the intended euill by the opposite good, is euill made more hateful. Besides, as there be some things that are expressly good in themselves or expressly euill, so are there some things that for themselves are held indifferent. In these, to perswade or withdraw, there is a pretty skill to be used, in which the discretion of the writer may not passe uncommended, whereof (for so much as to a learner they may happily passe vnraged) I intend in this Chapter to affoord some application. For things alwayes known to be of themselves either good or euill, there is no great cunning to make a Gelo of them as they are: but of things which either by times, by liking, by place, by allowance, by conuersation may be deemed good or bad, to be commended or disallowed, in the setting forth thereof apperch both skill and discretion.

For example, that marriage is a thing much to be preferred, and to the increase of man of so great a necessitie, as without which there could be no orderly estate or societie, no man I am sure will denie me. And to a man vnwilling to enter thereinto, I might (with intent to draw him to seeking thereof) besides a number of necessarie causes to be alledged, as the delay of his house, the continuance of a solitary life or bad kinde of liuing, the end of his wealth and name together, hauing no issue to succcede him, inferre also, as much pertinent to such a perswasion, the sacred solemnization thereof in Paradise, first, by the eternall Wisedome himselfe thought meete and appointed, then his pleasure to improve the same to the worlds increase, then the care that naturally we haue of issue to succcede vs, the indignity for a man of valne not to haue respect thereof, the louelike and mutuall societie betwixt man & wife being of such mighty efficacie, as wherunto no liking is to be compared, the sweete pleasures, cares and delights interchangeably passing betwixt them, each dearely affying themselves in the others contentment, solace or pleasing, the joy of procreation, when there shall be a childe produced, whose infancy tattling with a pleasant lisping sound, shall become an incredible delight to the Parents hearing, with sundry other like inforcements and suggestions, all which might certainly Gelo and declare the same to be as it is a matter of much worth, and insufficiently set forth vnto the party whv it ought to be embraced.

Now,

Now, as the same is out of all doubt not onely tollerable, as I said before, but by the necessity thereof among many things held to be passe-worthy: so in another place, and to another person, might I againe finde as much occasion for matter, why the selfsame marriage should be alike dispensed, as not reckoning the age of a man or woman, (which many times more of dolage then discretion pursueth the same) there might be opposed there against the stoutness of liberty, the vice whereof (nothing more) conduceth principally unto the estate and life of man, who naturally cometh unrestrained and without controulment to doe that him liketh, the benefit whereof enjoying, he may ride, goe, walke, rest, eate, drinke, study, recreate, solace, and wheresoever, and in whatsoever company pleaseth him best, vse the conceits thereof to his owne appetite.

Now having a wife, (suppose she haue all the perfections you will giue her) yet is the delicacy herof bereft a man: for being once married, hee thenceforth is no more unto himselfe, but unto her, for her pleasure, to her choice, at her liking, with her contentment, must hee then order his humours, his hours, his gestures, his companies, his iournies, his recreations, and what else hee before time might freely haue used; his owne liking is quenched, his liberty restrained, and yet the losse herof a heauen to that which followeth, if by great good fortune hee be not the better matched. For imagine the woman chosen doe proue a scold, wayward, self-willed, malicious, frowning, or suspicious, what a hell is hee then turned into, whose Serpentine and more then Adder-like disposition shall be such as would terrifie a thousand diuels. If she be wanton, dissolute, lewd, or loose in liuing, how on the other side shall hee then be turmoyled: what is it that she will not presume vpon, and dare to hazard: how infamous shall her life then become to his liuing: how little shall the estimate of him, in respect of the large account she holdeth of any others: If she be proud then may she be insupportable: if her wit be more then his, then arrogant: if she be foolish, then a mocking stocke: if she be faire, then a spectacle to eyes on: if soeie, then a limping puppet to wonder on: if she be rich, presumptuous: if poore, then happily odious. What being what she may be, or touching her owne person the best she can be, what intolerable charge bringeth she with her, what

what cost of apparell, what care of dyet, what household of servants, what expence for at: endances, what provision for children, what furniture for house, what daily, continuall and neuer ceasing carke and toyle for her and hers: in conclusion, what one discomfort may be reckoned, that with her, or for her is not in thozt space a thousand times hazarded:

Thus doe you see how out of our selfe thing both praise and dispraise by admittance may be gathered. A like therunto may be added in the blage of wine: For a troged man of weak disposition, or such a one whose constitution of body for physicks sake shoul'd require it, I might to perswade him to the vse thereof, vize the necessary meane, the goodnesse, property, vertue and wholesome-nesse of the same, the operation, how it recreateth, vizieth away heauinesse from the minde, propoketh appetite, comforteth, and many waies (moderately taken) helpeth and releueth. But now to dissuade against the intermedling therewith, what might be imagined that could not be rehearsed: by manifesting the hurt and manifold inconueniences thereby ensuing; as that it causeth drunkennesse, dulleth the wits, making ill digestion ingend'reth superfluities, weakeneth the spirits, hurteth the braine, vizieth a man to forget himselfe, enforceth to commit that which many times is filthy, and often vnbelieving, of a reasonable creature frameth a beast, discovereth counsels, causeth slaughters, and consequently ladeth both the body and minde with a thousand mischiefs impediments and diseases.

As of these twaine, so might I stand vpon many others the like which for breuity I omit: holding these applications sufficient for the present intendment: adding herewithall, that the Exhorter, Perswader, or dissuader from any thing, ought touching things indifferent, specially to haue before his eyes the reputation of the party to whom he writteth, considering that some things are lesse meet in one person then in another, and that which well sitteth and agreeth with th: state or condition of some one, is altogether vniuate and disagreeing in the behaviour of another. To consider in like sort this old adage, *ne quid nimis*, whereby in repprouing the vse of any thing he may prefer the moderation, and enuieigh against the *nimium*. Finally, to respect, that of sundry indifferent occasions not the vse, but the abuse is it which ought to be reprehended.

These

These being admitted, we will come to the examples of both kindes, as well Dehortatorie as Dissuatorie, and see what therein may be tendered.

An example of an Epistle Dehortatorie, wherein a Noble Gentleman is withdrawn from infidelity or rebellion.

MY good G. my faithfull louing Countreiman, and dearest of *Exordium:*
 account (whilome all and either of these vnto me, so be it the *Byinfinu-*
 frowning heauens and despitefull wicked fate had not harboured *tion.*
 the contrary) what shal I write vnto thee, or by what rearmes may *Metaphora.*
 I now salute thee! Erst wonted were my letters to pursue thee, care- *Allegoria.*
 lesse in any cost & familiarly and boldly to regard thee, now blushing at thy vncouth hap, and careful of thy carelesse vsage, they cannot without griepe approach thee, nor once without sorrow intenuely behold thee.

Alas, my G. what fury hath led thee, what madnesse hath bewitched thee, what hatefull destinie hath pursued thee that being such as thou wert, on whom nature and the heauens as it seemed, had powred all their gifts most plentifully, thou wouldest yet be led to deface so many parts of excellency, with one hatefull, ignominious and shamefull blot, of wicked, and most haynous treacherie? *Epiphonema.*

Diddest thou for this cause take vpon thee the profession of *Exordium:*
 Armes, to become iniurious to thy Country, to bereaue men of their patrimony, to be a destroyer of vnity, a patterne of infidelity, the dishonor of thy family, and consequently to thy selfe and dearest soile, a professed & open enemy? Ah happy in all other things *Antepist.*
 but in this sole enterprise, in the broaching whereof thou wast put forward to be made the onely vnhappy. Behooueth with such ingratitude to reward the first Author of thy family? Was this the end of thy birth, thy parents education, thy estate, thy wealth, thy possibility, to become a Traitor to thy Prince, and rebell to thy Country? No, no, my G. wilde and too-ill befeeming is the *Epiphonema.*
 drift that hath so ouer-taken thee, and ignorant was he of that be- *Sinistris.*
 came thee, that first thereunto perswaded thee. *mus.*

When thou liest armed in the fields, and (musterling thy ranks in the day time) beholdest and lookest round about thy countrey, *Dispositio.*

thinkest thou not then with thy selfe, in this soile was I borne, with-
in this land by both my patrimony, here had I first sucke, & since
haue the fruits thereof nourished me, and could I then become to
ingratefull and vnkinde, as for all these benefits to destroy thee?
Not so, nor in such manner haue the vertuous in field bin accom-
red so worthy, not for this cause in such act ons, haue men bin said
to beare themselves honourably. *Cori-lanus*, thou wast conuincid
by the view of the Citie, and mothers exhortation, and shall I vnhappy
man for all this, persist in this crueltie?

Iuliy, and by great occasion, credit me, mightst thou thus com-
plaine of so great an iniury, and all this being so true, as nothing
more true: can it be said in prosecuting the same, thou must be
freed from infamy? What I pray thee hath made men famous and
canonized their memorie, was it not their munificence and valiant
demerits in and for the good of their countrey? For in what one
thing are we more likened vnto God himselfe, then in the worthi-
nesse of our minde, the resolutions wherof ought in no wise to be
stained with such hatefull oblique? The Asse runneth through
fire for the safe-gard of her iisue, and shall the valiant man then be-
come negligent to the aide of his Countrey? How far more weigh-
tily shall he be accused, who not onely giueth no aide at all to his
Countrey, but also is thereunto an inconsiderate and most cruell

enemy? How carelesse are such men of their fame, and how vnlike
of all others to those memorable worthies, the precious regard
wherof, vnto them hath bene such, as then goods, possessions, ri-
ches, kingdomes, yea, life it selfe hath bene hold most dearest? Per-
use but the ancient histories of Rome, and looke there of *Adrian*

Paradigma. *Scandals* the most invincible Romans, with what confidence hee
went solely into the Tent of *Proserpina*, his and their cuntryes ca-
pitall enemy, in minde only to destroy him. The good *Furius Ca-*
mitius, who after many high and honourable seruices by him done
to the common-wealth of Rome, was by his owne Citizens vn-
justly banished: how farre off was hee, thinke you, from this your
opinion? For the Gauls, whom before he had expelled, hauing in
the time of this his banishment affliged the Citie of Rome, and be-
ing then very likely to haue distressed the same, inso much as they
had already foraged, burnt and destroyed the whole Countrey
round about, hee more sorrowfull at the likely ruine of his Citie,
then

Antiope
14.
Epistoles.

Paradigma.

Antiope.

Antiope.

Paradigma.

Antiope.

then grieved at his owne banishment, (moued therewith of very pittie to his native soile and Countrey) entred counsell with the *Arduus*, and by his wisdom, policy and great manhood, so perswaded those people, that in feare of their misshap, they were content to leaue a mightie armie vnder his conduct, wherewith he not onely put backe the enimie, but therewith so mightily pursued them, as by such meanes he viterly freed and set at libertie his Citie and Countrey.

What need wee search abroad for such forraigne examples, and why draw we not home into our owne soyle of England? What Chronicle shall euer remaine, or what English Historie shall euer *Transire* be extant, that shall not euermore lastingly report, the deserved fame of that right worthy and very noble indeed, Sir *William Walworth*, Knight, once Lord Maior of London, the remembrance wherof (to his perpetuall praise, and endlesse confusion of others, who not onely abstaine the putting in vre of such his memorable vertue, but which is worse, doe endeuer by cruell force to render violence vnto their sacred Prince and Countrey) shall yet flourish for euer. Ill doe your example vnto your selfe, or thinke on the worthinesse of that good man, who in the time of King *Richard the second*, when with a most sudden and strange kinde of rebellion the King *Par. 1. 1.* was troubled, the Realme pestred, and the strongest of the Kings subiects greatly feared, even at that time when the proud fauour *Emphasi.* and Captaine of the rebellious and rascally multitude, durst haue *Periphrasi.* fully and most vnderfull, to beard the King in his own presence, and each man shunned to impugne the contrary: This valiant, this good, this right noble and worthy Citizen standing by, when the *Auxili.* wicked and presumptuous varlet, with so little reuerence approached the King, and remembring the seruices of many worthy men, that by an honourable aduenture and hazard of their liues had to their eternall memorie, before time freed their Countrey with libertie, grieuing that with so high an abuse his Soueraigne Lord being yet as it were a childe, should here in his hearing be so farre amazed, courageously slept vnto the Rebelle, and taking him by the *Dialogi.* gorges, Proud varlet (quoth he) that darest thus contemptuously *mut.* demean thy selfe vnto thy King and Soueraigne, soule death besides thee, and shame quickly consume thee: Why, answered the villaine in great disdain, is it thou that grieuest at that I haue said? Grieue,

Epiphanius. Griue, replyed the stout courageous Citizen, yea, euen I, it is that griete at thee, and happily should thinke my life accurst, if thou shouldst escape from me vnreueged; wherewith drawing more closely vnto him, he pulled him from his horse by maine force, and stabbed him to the heart with his dagger: The destruction of whom, bred such confusion to all the residue of his head-strong armie, and light whereof kindled so great a furie in the residue of the Kings companie, (who for that present vpon speciall considerations, was there attended on but meanelly) that the whole rebellious route were by such means euer after discomfited vnterly: wherewith before that instant the whole Realme had like to haue

Antiochus. beene turned topsie-turue. He and such as he laboured not by ambitious pride to arrogate vnto themselves a lawlesse extremitie, but studyed of meere loue and entire zeale, how and which way they might performe best seruices to their Prince and Countrey: O more then ordinary affection, and seruencie of high and stately worthinesse, in the regard whereof, life was not sweete vnto these men, whose living might not redound to become (for their dearest soile) to be honoured and famous. What then may I say my G. of that by thee, and thy copartners taken in hand, whither will you be driuen, what shall become of you, how doe yee behaue your selues, who may receiue you, in whose inward conceits (not the piety and regard of any of these) no nor so much as one sparke of their loyaltie, could so deeply be impressed, as whereby to withdraw you from these vnnaturall broiles? What

Apollonius. haue you found in your deere Prince? what in your louing Countrey? what in this Cite? what in any one of all your selues in particularitie, that might in such hatefull manner incite you, and by occasion whereof you should thrust your selues into so great an enormitie? Beleue me, and it shall be verily auowed, the successe hereof will returne vnto you none other in the end then the very reward of infamie. I haue knowne thee being farre lesse in yeaeres then at this instant, to haue beene able to rule thy selfe, and with plausible moderation to be indued with al things, couldst thou then being a childe performe this in thy selfe, and being now a man art not able to endure it? There be I know about thee, that will perswade that all that thou dost herein is vertue; that heerein thou hast great wisdom, much fortitude, and notable moderation; that

Eutychus.

the

the action is haughty, the occasion liberry, and the end glory. But how greatly they doe erre in so saying, let this saying of good *Camillus* stand for you and vs indifferently, whose notable speech sprung vp from those inuolable vertues, spared not this, to as- firme in the presence of all the Senate vnto the people. Let others (quoth he) Ieeme it a thing euill and reproachful at any time to be found faulty, in not yeelding ready succours and aide to their Country; *Camillus* for his part, is and shall be of that resolute determination, that it is, and ought to be reputed for euermore, a thing detestable and vile, and of all other the most hatefull and replenished with all execrable misery. How thinketh then your gentle minde of the act on by this time? Is it (suppose you) any vertue that thereunto preferreth you? *Camillus* iudged that it was not reproachfull, but villanous and detestable, so much as to be found failing in ought to his Country; and may it then be thought a thing honest to become a persecutor of your Country?

It is not *Fortitude*, but *Temerity*, that conducteth your enterpri-
Orisnus,
 ses; for *Fortitude* aspires to farre more noble and statelier purposes. The action and determination you preferre therein, is not (as fondly by you is conceived) *honour*, but *haughtines*; not *liberty*, but *loosenesse*; not *virtue*, but *viciousnesse*: why then continue you in this *Paranoma-*
 sort together, vpon so wicked and diuinish a purpose? Why retur-
 nest thou not rather to thy selfe my G. & hauing long before strived to emulate the praise of others by an vnstained gentilitie, wipe now quickly off this foule blemish from thee and covering the filthinesse thereof by a most incomparable fidelity, become once a-
 Loue.
 gaine like vnto thy selfe: At least wise if the loue of thy Country, fidelity towards thy Prince, the example of vertue her self, & so many her famous & renowned followers (then which no one thing on earth ought more to allure a man) may not herewith couince thee, Hate, let yet the execrable and immortall hate, that all good men beare
 Feare.
 to the practise of such kind of crueltye, the feare of ever harboring shame, and erected ignomie, and neuer after hope (thy credit once
Allegoria
 consumed) againe to recover thee; Let these (I say) constrain thee) whilst there is yet but one crasse or slender flaw in the touchstone
Sententia
 of thy reputation, piece it vp & new flourish again by a great excellency, the square of thy workmanship. A few daies are to be passed in which there is yet time, fame wounded in life may once be restored
Antithesis
 if.

Epilogue.

if death doe prevent thee, thy shame and destruction is for ever shrowded. The next newes I heare from thee, may make thee fortunate, or we for thee alwaies unhappy: My longing would be satisfied of this from which I dehort thee. If onely herein thou condescend vnto me, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou mayest as I wish, and wouldest as I bid, be for, and to me. Farewell, if thou doest well.

An example of a dissuasive Epistle, wherein one is dissuaded from fruitlesse vanities, to more learned and profitable studies.

Narrative.

I Received on Saturday last a letter from your Vnle, wherein amongst sundry other matters I was aduertised, that leauing your former learned studies, wherunto with great cost and charge of your parents, you had bin trained, you haue given your selfe wholly to certaine things, the regard whereof albeit in their moderate vses, I cannot discommend, yet in respect of your former intentions, I can tearme them none other then meere follies, and very fruitlesse vanities.

Confession.

It is reported with vs of certaine, that you are become an excellent good dauncer, that you are growne prettily skilled in Instruments, whereon you play reasonably, that you spend the time limited for more profit in the Vniuersitie, in making of songs and exquisite fine ditties, that you are very fitly seated for wantonnesse, and worthily behaued in all kinde of curious conuiances.

Purpos.

I would for mine owne part nothing at all mislike what herein you haue in some sort frequented, weighing indeed that as they may be in sort entertained, (those qualities doe not ill besecme a Gentleman, but are in their kind very fit and commendable to any youthfull reckoning;) yet studying them as you do by themselves, inuiring your selfe wholly to their delight, abandoning what else might best honour and beautifie their worthines, in respect of the sole propriety of themselves and their owne peculiar goodnesse.

Synopsis.

I say that in such regard, they are vanities, trifles, things of no moment, and in each sound opinion so be held of farre lesse value and iudgement.

The

The intendment of your going to the Vniuersitie was for Learning sake, to become an excellent scholler, not an exquisite dancery, a Master of Art, and not an artlesse master, a good Rhetorician, not a conceited Musitian: your Vncles care, was by vilefying his wealth vnto you (the weight whereof by imminent perils wee see daily perish before our eyes) to purchase for you the endowment of a farre more greater and assured treasure, and that is by knowledge to teach you to discerne trifles, to procure in you a minde to despise trifles, that leauing small riches to inherit, you your selfe might gather possessions whereby to enrich you.

You then are farre misconceiued, to relinquish the hoped reckoning of that you came for, to apply your selfe to that which few doe account of, and the wisest would neuer sweate for: you shall therefore vpon better aduice endeavour, if you doe well, to returne your conceit to a farre more better purpose. You shall call to minde that all studies whatsoeuer, by how much the more excellent each one appeareth before the other, by so much the more assured are they in their kinde, and aboue all the residue, with farre greater estimate to be preferred: if so, then must you grant mee that no one thing vpon earth (then Learning, then precious and high esteemed Skill, then aboue all earthly things whatsoeuer, heavenly Science) is of so great and surpassing excellency. To lay out vnto you herein, how much glorious is her shining hew aboue al others, how sugred her plants, how dainty her fruits, how delicate her pleasures, how incomparable her high & stately reach, how she participateth the skies, the element, the venerable search & knowledg of high and sacred mysteries, I neede not, you know it, you haue felt and talked of it. But to shew how much you misprize the force of her vertue, how ill conceiued, and far wandring, you are from the due esteeme of her glory, to make loue to her handmaids, to professe liking to her seruants, to become sole entertainer of her vassals, hereon relecth the iniurie, this is it I complaine of vnto ycu.

And if either the summe & type of honesty, placed in the weight of the action, the necessary meetnes, and worthines, the vtilitie and benefits seven hundred fold compensing the travell, may (as earthly things haue often power to moue one, aboue things of farre higher estimation) induce you to her most dearest and precious fruition, search then the fauour of these your louing mistresses, and seemely

(seemly I grant you may finde them) but neuer shall they proue either so weaklie or beautifull. What then should let you to returne to this glorious Ladie? Will you because you are an earthly substance follow the common reason of euery earthly creature? *Erutema.* *fapere & ali a spernere?* or saying that the appetites of the one are much pleasant for the time, or farre lesse tedious then the other, weld your opinion by a pecuith conceit of ease, to become a creditor to wantonnesse? *Allegoria.*

These imaginations as they are merely bad, so are they tenne times worse in the pursuite, then they are sweete in the formost thought. Pecuith were it, simply for you to stand vpon these vanities, things wherein children haue delight, and yong weaklings doe roue at cuasingly, you must suppose and harpe vpon the end that must succeed vnto your trauaile, and finding the reach thereof pursue it with feruencie: Such actions as these, doe onely besecme men, and herein alone shall you shew your selfe such as you may desire to be, and your friends doe heartily wish you to proue. *Meiosis.* *Alexander* restlesse in the day time, gaped for worlds, but in the night season was rocked asleepe by the Muses, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels. *Allegoria.*

Too much impertinent were it for me to hale you on with arguments, who onely goe about to perswade you with warrantise: Neither thinke I in the end you will declare your selfe otherwise, then euer I haue expected of you. Much more could I inferre, that might greatly induce you to that whereunto your owne willingnes must in the end of necessitie conduce you. Onely, if in the weight hereof my perswasions may something preuaile: I shall not forget in any worthy part thereof, at all times to commend you. In which reposing my selfe for the present, I end: this of, &c. *Peroration.*

Another example Diffusorie, wherein the parties by diuers reasons dissuaded from entering into an action in apparance very dangerous.

Exordium. I Haue (good brother) receiued your letters, dated the eight day of this instant, which were with as great diligence as celeritie conueied to my hands, and by the fidelity of the bearer haue vnderstood

flood to the vttermoſt what you willed, and both of that and your letter haue at large conſidered. It ſeemeth therein vnto me, that *Propoſitio.*
whether through ignorance of your owne good, or inconfidate *Aporia.*
raſhneſſe of youth, or voluntarie intruſion of your liſe into your
owne harmes, I know not, but the matter and action mentioned
and inforced by the whole courſe of your letter, is altogether to be
miſliked, and for the extremitie thereof to be by all reaſon vtterly
condemned, as wherunto you ought not to condeſcend, much leſſe *Auxefis.*
to be ſcene in publike to be a fauourer of, or, which is more, to ap-
peare to be, the onely man through whoſe folly and immoderate
raſhneſſe, the ſame is ſolely to be accompliſhed.

O good God! what blindneſſe is it that leaſeth you? what ſenſe-
leſſe furie that bewitcheth you? what matter of euil that purſueth *Exphoniſis.*
you? By the intollerable force whereof, without any fore-ſight at
all, either of the goodneſſe or illneſſe of the action, the lawleſſe
proſecution, the matter of your owne reputation, the danger of
law wherein you are intruded, the difficultie whereby it muſt be *Auxefis.*
attained, the vnhoneſt ſollicitation of your friends to ſo great a
hazard, the diſcommoditie that thereon is attendant, and perill e-
uery way that in the execution cannot be auoided: you will not-
withſtanding all this forget your ſelfe ſo much, as in the accom-
pliſhment of a purpoſe ſo farre different from the nature (I will not
ſay of a Gentleman) but of an honeſt man, goe about to put in
prooſe what in the end muſt of neceſſitie returne to your owne
confuſion.

But you will ſay it is loue, and extreame liking that compelleth *Procatalep-
ſis.*
you to ſo forcible an action, as without the obtaining wherof you *Amipopho-
ra.*
are no bodie, you cannot liue. Loue, ſay you? Alas, What loue
tearme you this, that is laden with ſo many diſordered motions,
Call you this loue? Nay rather call it madneſſe, for loue is meaſu- *Oriſmus.*
red by no extremitie, but in the honeſt and vertuous encrease there-
of, where not by a haire-braine furie, but by a diſcrete and mode-
rate aſcenſion men by degrees doe climbe vnto that, the ſweet and
pleaſant force whereof neuer participateth any occaſion of ſuch
vnreaſonable badneſſe. Why brother, doe you loue her whom you
haue ſued for? and becauſe by deſert you cannot attaine her, will *Erreſma.*
you vndertake thereupon to hereauſe her by force? How vnho- *Auxefis.*
neſſ, I pray you, is the purpoſe of ſo great a wrong? How vnfit to
bee

Etiologia. be put forward in the meaner sort of men? how intollerable in a Gentleman? For if in the account of things vn honest, any action whatsoeuer may appeare to be vile, what then this, I pray you, may be deemed more dishonest, more bad, or more vile?

Auxiliu. And if it be punished extreemly by the law, the taking away of a mans goods against his will, what may hee deserue that because the person of any one, being also a Gentlewoman, such as to whom all humanity forbiddeth to proffer wrong, and to the honourable entertainment of whom, is appropriate onely the nobility of a Gentleman, nay, in what sort may such a one be censured in the reputation of all honest men, that in sort so violent, goeth about to rauish her, not onely offering iniurie therein to her person, but also to her fame, reputation and of-spring.

Ani postru. Thinke you that the intendment hereof can returne credit to your liuing? Thinke you that by deliuerie of such fruits you may be reputed a Gentleman? No beleewe me, it cannot be, but according to the vnworthinesse thereof, it rather shall giue occasion to all that shall heare or vnderstand of it, to accuse, blame, mislike, and vtterly to condemne you. But what if no manner of suppose at all of dishonesty were left therein, whereby to discourage and withdraw you from the action, imagining that the purpose thereof were held meete and honourable, and that to every one that could win his choice by any force he might, it were lawfull without discredit or any censure of law, by what means soeuer, to compass the same, doe you thinke it a matter sleight and easie for you to performe it?

Synonymia. Na, no sir, you reckon too wide, you goe beyond the Moone, you are too much deceived. Know you not the Gentlewoman is worthily descended, that she hath parents, brethren, vncles, and friends
Asyndeton. to keepe her, to rescue her, to defend her? Why sir, is there no more
Ereasma. to say, but you will haue her, you must haue her, and by maine force you take her? You deale with no children: I can tell you, nor weaklings, as you account of, but men wise, valiant, well reputed, and of sound gouernment: who by so much the more iust and right the occasion is of their defence, by so much the sooner will they, & are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardy, bold, and aduenturous, (the vse whereof being employed to good and laudable purposes, were I confesse, much more effectually) but herein how euer the case standeth,

Procatop-
sis.

death, I see nothing so likely as an impossibility, inso much as you have delighted to become infamous, and in the memorie of a shamelesse life to hazard your selfe to a shameful death, then may *Prosumma.* you enter into it: once this I know, that her can you neuer finde so slenderly accompanied, that with small force you can carrie her, but within a moment alwaies, there will not bee wanting a number that shall bicker for her, from whose insight, you are altogether vnable, if her selfe consented thereunto, to conuey her.

But granting to your wilfull imagination, as much as all *Concessio.* things as you can desire, suppose you might win her, conuey her, keepe her, and that the danger of law limited at all no hazard thereunto, (the contrary whereof you well know, being guarded with no worse then losse of life) doe but yet againe returne to your selfe, & call to minde your birth, your familie, your *Congeries.* profession, your manner of liuing: your birth by your parents *Epanodus.* who were euer worshipful, your stock, by the reputation yet held of the same, your profession, which is Armes: your liuing, a gentleman. Is it then consonant or agreeing to all or any of these, to commit any outrage, & that such an outrage, as to any other were not so proper, as to a villaine, a wretch, a rascal, such a one as neither by nature, ducation, or custome, knoweth to doe otherwise? What would you exercise, I pray you on her, if you had her? Once you confesse shee doth not loue you, then no question, would shee ten times more hate you. Your answer I know would be, either by entreaty to perswade her, or by force to subdue her.

The conclusion is frivolis, if being now her supposed well-willer you can by no meanes allure her, imagine you then by prayers *Dyalisr.* to conuince her, after you have once shewed your selfe so extream vnto her? And if force be it you pretend, it is repugnant to gentleness, yet (be it you neglect what therein to be considered) assure your selfe her malice neuerthelessse towards you will neuer be quenched. For that of our selues wee cannot freely accept of, we neuer by compulsion can be procured to like of. With you now, the case is quite contrary, for so imminent every way *Sententia.* are the perils thereof vnto you, as if her friends should abstaine *Confutatio.* it, yet the lawes will punish it, & if no lawes were at all, yet God would reuenge it. If then you will hearken or vnderstand what is right, you must be dissuaded from these intendments, wherein

if my selfe should haue become so graciously, as to haue in foote with you, lustily we might thus both confessed to haue beene drowned in all unhappinesse together.

Epilogue.

And now good brother, vfe I pray you, that meanes herein that with gracefull commendation may beseeue you, eigh with your selfe that such distemperate motions are not to be followed, conceiue that *Venus*, whose seruant you were in your first education, forbiddeth you to bee led by such sensuall appetites, shinke that the honour of Armes which you haue professed, extendeth not it selfe to the fralle and weake subduing of a Woman's condition, who by reason of her sexe rather chalengeeth at your hands a defence, then any man-like enforcement: besides, much vnworthy should it be vnto your reputation by violence to dishonour her, whose estimate and account by reason of your liking, you ought to preferre with all honour. In fine, frame your selfe to doe that vncompelled, which by force you shall be constrained to wish once to haue performed. so shall you euer doe that becometh you, and glue me cause, as my deare and loving brother euenmore to account of you. Our former loue and liking willett me euenmore to greete you, your sister and mine commendeth her heartily vnto you. Fare yee well. B. the thirtieth of Nouember, &c.

Of Epistles Conciliatorie.

Cap. 13.



After these Epistles Dehorsing and Diswading, followeth now the next little Conciliatorie, whose title being preferred in acquainting vnto our selves the acquaintance, friendship or familiarity of men worthy. haue often their directions as well from those of honourable or wealthy names as calling, to such as are their inferiours, as otherwise becomme equall, or those that be accounted familiars, but felldoms as neuer is frequented to such as are our betters. And then it loseth the name of Conciliatorie, and because of the humilitie therof seemeth to be Petitorie. Considering the first degree of these Epistles, it is likely that he who is much our better, will either

of

of his honour, wealth, magnificence, in plainest termes all
images offer himselfe to his inferiours, whom in such sort he de-
stretch to his wonted state, as otherwise willingly would repute
of. For the others, touching equals and familiars, order therein
requirerh, that pithily and plainly wee let knowe the cause mo-
uing vs to take knowledge of him in his wits unto, and thereupon
to make his acquaintance.

This, albeit without some affectation, if hardly falleth with
some in their writing to be carried, yet shall our learner by all pos-
sible meanes endeavour to shewe such Decorum herein, that his
glorie not be palpably, lest by such meanes he doe incurre a nota-
ble suspicion of flatterie.

If in our selues wee doe conceive as kinde some one as mee
things that are unto such a one pleasing. as whereof wee may
conjecture the regard to returne unto him commendable, as to con-
firm towards us a more speciall liking. that shall wee modestly
tender, and denie without arrogancy in some convenient sort to
be signified. These are the onely precepts in this kinde of writing
to be considered, whereof are in this sort following by their exam-
ples deliuered.

*An Epistle Conciliatorie, written from one of good
account to his inferiour.*

After my very hartie commendations vnto you. This bea-
rer and my seruant, whom I greatly credit, hath signified
vnto me many matters tending to your great commendation,
the report whereof I have often substance heard confirmed by
others. And for as much as touching mine owne condition, I
have alwaye bene a fauourer of Arts, and entirely accounted of
the singularitye of any one according to his worthinesse, I have
so much the more greatly desired your acquaintance, as one
whom willingly I would doe good vnto. Assuring you, that if
at some convenient time you will take paines to see mee, I will
not onely (as occasion serueth) be well content to employ you
my selfe, but also in place of further account doe the best I may
to recommend you. Meane while I would gladly bee informed
by the returne of this Messenger, at what time I may expect to
see

see you, according to which I will appoint horses, and send some to accompany you. And so for this present doe bid you heartily farewell. From my house of N. this twentieth of April, &c.

*An example Conciliatoris, from one equall
to another.*

THe vniuersall report of your excellencie, each where declared, hath moued me good M. not onely to admire you for the same, but among a great many others, that regard and especially doe account of you, hath induced me also hereby to craue your acquaintance. I confesse, Sir, since I first heard of you, I grew euen then very desirous to see and to know you: but being this other day in company with Sir T. P. I vnderstood how much for your singular vertue both of the good Knight and Lady, you were heartily commended and entirely fauoured.

This considerate opinion of theirs, hath in my speedie determination egged me forward, & caused me to salute you by these letters, the rather for that I haue sundry times bene enformed with that ioyfull and friendly conceit, you doe enterraine the familiarity of euery Gentleman. Little (God knoweth) relecth in me to pleasure you, the worthines whereof I could wish, were as well answerable to your vertue as effectually you might haue power in me to command it. This one thing can I deliuer of my selfe, that since I had first capacitie to discerne of mens conditions, I haue alwaies studied to honour the vertuous, and euen more with reverence to enterraine their actions. A fauourer I haue still bene of the learned, and a diligent regardor of their excellencies, such as in mind more then wealth would wish to bee reputed happy, & to my vttermost power gladly accomplish what might be deemed most worthy. Such a one if you vouchsafe to like of, I wholly yeeld my selfe vnto you, expecting nothing more then at your conuenient leisure I might find occasion to see you. Whereunto referring the residue of all my deserts, I doe for the present cease to detain you. London this fourth of Iune, &c.

To these Epistles might be added two severall answers: in both of which there is required a speciall and well chosen

not modestly, in the one of humility to be according to his better, in the other of courtesie to gratifie his equall, each of them containing a subuerting execution of that, in either of their faculties and professions simply to be attributed, the diuersities of both of them not impertinent to these our instructions, I haue in set following put before to be considered.

An Epistle Responsorie answering to the first of these Letters.

If may please your Worship, I haue receiued your courteous Letters, and by the same, as also by your messenger haue fully conceiued of your fauour and louing intendment towards me: for all which I can but render vnto you my most humble & dutifull thanks. Touching my selfe, I very gladly wish that there were any thing in me, wherof you might take pleasure, or wherewith I might any waies be enabled to doe you seruice: Such as it is I humbly render vnto your command, and doe pray that in as good sort as I tender it, you will be pleased to accept of it. Your man can witnesse, that as yet I haue some earnest occasions for a while to detain me, otherwise would be well contented forthwith to waite vpon you. And were I not therunto especially enjoined by your good fauour, the importunitie of your seruant might happily in such case haue preuailed with me. It may therefore stand with your good pleasure to pardon me, one moneth, which terme being expired, I thence forward will remaine at the command of none so much as your Worship, to whose good acceptance I esteeme to recommend my selfe in all reuerent dutie. London this of, &c.

A Letter Responsorie answering to the latter Epistle.

Sir, I haue vnderstood by your gentle and friendly letters, notably how much I rest beholding to your good opinion, but also to the courteous Knight, and my especiall good Lady you write of, to each of whom I haue found my selfe indebted exceedingly. Many waies might I aduertise you how much I haue to thanke both them and you, which that my desires may appeare

answerable to your wishes, I doe leaue, till personally in as present hast as conveniently may be, I see you. I am not altogether ignorant of the good parts which by some (vnto your selfe well knowne) hath bene aduerised heretofore vnto me of you, and for which I doe most willingly embrace you. Assuring you that you haue but preserved me in this one courtisie, which before my going out of towne, I was vehemently perswaded to haue tendered vnto you wherein notwithstanding I rest satisfied, in that by one so well accomplished as your selfe, I haue herein bene so farre forth conuincied. My businesse with his L. resteth (I hope) vpon a present dispatch, and therefore doe I reckon (by Gods grace) within these very few daies to visite you, meane while, confessing how much I stand charged vnto your selfe for this sole courtisie, I doe pray that vnto the good Knight, and his Lady, you will report my right humble dutie: And euen so doe commaund you to the Almighty. This of, &c.

Of Epistles Reconciliatorie.

Chap 14.

NOW after these Responsorie Letters each answering vnto the others tendered courties, I thinke it meete to come to the next title, bring in order Reconciliatorie. The matter whereof importeth a reconciliation to those from whom we acknowledge in some sort or other to haue bene disserued, contrary to the bond of friendship or duty that therein might be required, whether by our owne default, or by whose or what defect as by circumstance of the action shall be tendered. In the framing of these Epistles we shall record with our selues, in what league, amity or duty, we haue before-time thus charged or bound to him to whom we stand to be reconciled, thereupon shall wee according to the distinct obseruation at that instant held of the same, stand either to qualifie amity, or utterly to extinguish the cause of falling of the difference, or breach. Then shall we desire for the considerations thereunto inducing vs, to be retained againe in his wonted fauour or friendly acceptaunce. And these, as in the example following, may accordingly be used.

An example Accomplished, from one friend
to another.

THE regard of our ancient amitie and long continued ac- *Exordium*
quaintance, wherein so firmly and many yeares wee haue
bin knie together, will not permit (my good D.) that we for one
flender grudge, (rather by the malice & despite of others enuy-
ing our old friendship, then by any occasions of our selues, in ill *Permebris*
time suggested betweene vs) should in this sort be disseuered.
True it is, that before this time the like breach, or any thing neere
vnto the same, was neuer seene betweene vs: but what (mischiefe)
shal I now terme it, or imagine to be the occasion, that in the vn-
looked time, & vpon so vnexpected occasion, hath in this vilde
sort, giuen means to vntie vs, betweene whom so great a league
of loue, so long confirmed and approved liking, so many prote-
stations & vowes haue ere this passed, as that by the force there-
of it might well haue seemed we should neuer haue fallen to this
variance. But what can note enuy doe? What is it that cruell, de- *Epibeton.*
testable and inuererate malice cannot performe? Credis me, my
D. for my part I am sorie that ever follie so much mastered vs, as
to harken in any sort to the stirrers vp of such bitterness. And as
my selfe was the first that by a dimitance and allowance of those
rumors gaue the foremost onset, by means whereof grew this
discontenting and vnkinde department betweene vs: so will I be
the first that shall endeavour to renew againe our friendship by a
more lust reconcilment, to the intent the fruits of our vnfained
liking becoming by such means the more forcible, may ren-
der vnto all the world a sufficient testimonie, how hard & diffi-
cult a thing it is to part those whom but only death it (selfe) hath
power to disseuer. Be onely contented my D. once againe, to re-
establishe that which being a little vawasted, could neuer wholly
be broken. Thy knowne good will, and hearty scale vnto me, *Epilogus*
assureth me not to distrust the same at thy hands, which thou
shalt ever finde to be grassed within me. This euening (my Gods
grace) I meane at your lodging to see thee, whither, and to thy
selfe I doe most heartily commend me.

This Reconciliatorie being different from that other Con-
ciliatorie Epistle, by reason of the argument thereof, tending
to remeue that which formerly might by the other before be in-
treated for, carryeth the effects thereof as well as it hath be-
twixne equals: so from an inferiour person to one who in repu-
tation is somewhat more than his better. Upon presumption of
whose favour, or by negligence of his alone dealing, hauing
thruste himselfe into some disgrace with such a party, he may
by meanes herein offered, reconcile himselfe in any sort be liſt of
humility: To the furtherance whereof this example following
may be considered.

*An Epistle Reconciliatorie, from an inferiour person,
to one that is his better.*

Narrative.

Pleaseth my honourable good L. It was given me to vnder-
stand about two daies passed by M. R. that your L. should very
hardly conceiue of me, in that vpon some vrgent occasion, I de-
layed to yeeld that testimony vnto his cause, which in equity and
reason I ought to doe, and the rather for that by your earnest
entreatie and request, I was est-soones thereto required. The
griefe was not small I sustained thereby, in that hauing receiued
many and sundry benefits by your honourable fauour, whereby
diuers waies I remaine in debt and honestie charged during my
life vnto your L. I should stand on so great a hazard, as the ad-
venture or losse of your good opinion, only for a matter sinister-
ly suggested vnto you against mee, without any maintaionable
reason. Your L. doth (I hope) remember in my last speeches had
with you about the very same matter, (albeit before that time, I
stood on some tearmes, doubting the malicious dealings of the
aduerse parties against me, in reuengement of my plaine and ho-
nest testimony to be there given) yet at the last I concluded, to
gather together all the notes ministering furtherance to the
cause, and thereupon to deliuer my true and certaine knowledge
according as I had beene required.

Proposition.

Now what can I haue silence vsed in the matter, and vpon
intelligence had with M. R. how vehemently in satisfaction of
what might any waies content your L. and be furthering to his
right,

right, I have proceeded therein, I had rather himselfe should deliver, then I to become a reporter vnto you. Inasmuch as I well know (how euer any others haue misinformed your L.) himselfe as a Gentleman, will vpon his word assure the truth and certain-*Dichologia.* tie. I did, I must confesse, at the first vse some delates in immediate dispatch of the thing, but how & in what manner, & to what end and purpose, let him also relate. Your L. I hope, will therefore be pleased to do me that right, as not to be euill perswaded towards me, in a case wherein I haue vpon your honourable assurance and command, entred so farre forth, as thereby I stand assured to haue purchased vnto my selfe matter enough of hatred, and by those whom (hauing refused to entertaine as my friends) I have enabled sufficiently thereby to become my heauie and bitter ene-*Antithesis.* mies. The hatred of whom cannot vnto me any waies become so iniurious, as the ill conceit of your L. should redound to be of all others most grieuous. For mine own part (so much do I stand on the reuerent regard & account I beare vnto your L.) as were it not I selfe perswaded that vpon the equall deliuerance conceiued of my willing mind vnto your seruice, you would againe be reconciled in favorable & good opinion towards me, I should so far forth be discontented in my selfe, as neuer could be at atonement with mine actions, wherein by the least spark of negligence whatsoever I might thinke to haue over-slipped any thing that should become displeasing, or otherwise offensive vnto your honourable liking. Your L. wonted fauour and bountie giueth me great expectation of the contrarie, and mine innocencie and true report of Master R. doth also in some sort assure me. Where-*Petition.* upon remaining as he that alwaies thinketh his life no better spent, then for and in your L. utmost seruice, I humbly surcease, this day of, &c.

Of Epistles Petitorie.

Chap. 15.

The manner of these Epistles might in another purpose then herein expressed, be also applied, as being Reconciliatorie, in the behalfe of some other to be written, as occasion may be offered; but so much as they in that sort being handled, doe for the

the most part, fall into the Swaforic, Diswaforic, Defensoric, or Excusatoric kinde, I deeme it befores necessitie, to wrytte any further examples thereof, for that when any such shall be brought in question, the substance and conscience of the state and cause, may readily thereunto be aduanced out of the places befores setted vnto each of these kinde, as in the discourse formerly set forth are at large remembred. In manifestation wherof, let it be considered, that if by an Epistle of this title I should endeavour to reconcile a man to his wife, or a woman to her husband a servant to his master, or a master to his servant: the father to the childe, the friend to the friend, the neighbour to the neighbour, or kinsman to kinsred: shewes must I for the compassing thereof shew some reasons how and which way to induce these, and therefore must I of necessity runne into diuers persuasions, deuises or excuses, in the qualitie wherof (by whatsoeuer action I goe about to transpore them) the efficacy yet must needs be concluded: Sufficeth therefore that for these Epistles I haue deliuered insufficiently, and herewith will I take leave vnto the next, which in order herunto are Petitorie. And in as much as these Epistles are so named, for the earnest petition or request in euery of them contained, and that the variety of things are such to be demanded, and mens conditions so diuers, at whose hands or from whom they are to be receiued: It therefore followeth out by consequence, that according therunto the manner of the Epistle must needs also be diuers and variable. For some things there are which favourably and with great indifferency, are often times to be granted, required, or obtained, as counsell and patronage, good speeches, naturall care and regard, and such other like. Some also are such semblable persons, as for which, or to whom, to aske or sue in certaine kinde of shame, is in a manner tyed, viz. in crauing, beyrrowing, importuning, charging, or too vehement troubling: The stile, order, and deliuey therefore appertaining to either of these must needs be different. Touching then the generallity of both, so either of them it is requisite that in the Exordium, an endeuour be vied whereby to aduise vnto the godd will, fauour, or good liking of him to whom we write. Next that therein we proceed according to our acquaintance with the party, his estate, credit,

credit, as support whereby to pleasure us: Thirdly, that the
 cause we take upon us to preferre, be iust, lawfull, and honest:
 Fourthly, that it be in his ability, as power, counsell, aide, or pro-
 tection, to preferre or relieve us: Fifthly, the order or meanes
 whereby the same may be wrought and accomplished: Sixthly,
 our gratitude and remuneration, worthily tryed to the thankfull
 acknowledgement or requittall of the same. In the first sort of
 these, the cause standing favourable or indifferent, we may the
 more bolden endeavour to produce or lay forth the aptnesse or be-
 seaming thereof: In the second greater modestly, and a more
 shamefast delivrance is to be retained, the preferring whereof
 would be best by insinuation, the better by covert meanes to
 waide into the depth of our Petition; In this place a more then
 ordinary bashfulness would be admitted, which giveth no small
 furtherance to every demand, as audacious and waivscot im-
 pudenty on the other side returneth the greatest impediment in
 any thing to be obtained: For no man willingly would doe be-
 nefit to such a one who in manner goeth about as of duty, and
 not of curtesie, to exact the same, and rather as a Commander
 then crauer, would impudently thrust himselfe to the obtaining
 thereof. And because the whole course hereof observed by way
 of currey Petition, is by inference of many circumstances to be
 together determined, the order (as I have related unto you be-
 fore) must be consueped by places Swallowe, telling very often in
 confirmation of the honesty, goodnesse, lawfulnessse, and needful-
 nesse of our petition. And in the Exordium be happily framed of
 his person to whom we direct our letters, it shall not be amisse
 that therein briefly we capitulate some part of his vertues, cour-
 tesies, humanity, bounty, readinesse to comfort, pleasure, or doe
 reliefe unto any, whereby we may privately draw his favour
 and good acceptance unto us: Besides, if he have made us before
 time beholding unto him, we shall gladly acknowledge the same,
 and declare that being already indebted, we stand more there-
 by to poke our selues unto him. If of our own persons, then shall
 we lay open, with what great expectation and regard we doe in
 our conceits entertaine the deserts and worthines of such a one,
 modestly preferring what in favour of him, and common & equall
 love or regard hath passed betwixen us. If of the interchangeab:le
 love,

lotie, liking and courtie, whilome: resting betwixt our predecessors as uncessary, then the might and force thereof we shall percell as a utrophie. If of the person of our Auditorie against whom we demand any assistance, favour, protection, or remedy, we may inferre (if any such be) the common dislike of both of us towards him, and how ill he hath deserved at either hands, and thereupon require aide against him. If of the thing or matter it selfe, the same be to be carryed, we shall shew the value, godlines, goodnesse or common benefit of the same, that the matter is unto him calke, to be of great importance: and if without arrogance it may be done, we may enforce some occasions of benefit, or other contentment thenceforth to happen unto him. And if any discommodity doe happily seeme to appeare in laying open the same (the likelihood wherof may either alienate his minde, or withhold his assistance or other liking from us) that shall we either study to extinguishe or otherwise, as much as we may, to qualifie or amuse. By such kind of meanes, becometh we prepare our selves to the delivery of our petition, which being in as apt and plaine termes as may be laid open, we shall by such enforcements (as in moving affections herunto may be deemed pertinent) with greater facility procure the same to be effected.

An example of an Epistle Petitorie written on the behalfe of another.

Exordium.

THE studie and great desire wherewith (Sir) I see you bent continually to the universall aid and benefit of all men, and for which, to your great praise, you have generally well deserved, and deservedly are every where reputed, hath moved me in the behalfe of this poore man to become a petitioner vnto you. About two moneths since, he had dealings with a neighbour of yours, touching a Farme which he was for terme of years to take at his hands, & notwithstanding a promise and grant thereof to this bearer made (in consideration whereof he paid him then in hand a good part of his money) the iniurious cormorant glutting himself with extorting from the povertie of this & many others, hath since then that, not onely passed a demise thereof in writing, to

Allegoria.

another,

another, but goeth about to defraud the poore man of his money, the summe whereof is the whole patrimonie, riches, & stock of himselfe, his poore wife and family. And for so much as without the countenance of some one fauouring the poore mans right, hee is like to be ouerborne with the weight of the other, and so consequently to be vndone: I haue thought good to make thus bold to pray your lawfull fauour in his furtherance, that by your authoritie and meanes, some honest satisfaction or end may be therein to his behoofe had. You shall doe an act very charitable in dealing for such a one, for the procuring of whose right, his heartie prayers for your safetie shall witness well the comfort you shall doe him therein. I am perswaded your speech *Epilogus.* and aide may herein preuaile very much, as a thing which with great facilitie you may cause to be dispatched. And for my selfe, I shall at no time rest vnmindfull of my request tendred vnto you herein, so shall I not faile in what I may to the vttermost of my power to satisfie you, by whatsoever possible requirall. And euen so with my heartie commendations, I doe bid you farewell. R. this twelfth of April.

*An example petitorie in the nature of Reconciliatorie,
from a sonne to his displeased father.*

IF floods of teares sealed with hard and bitter sighes, if continuall sorrow and neuer ceasing care, if consuming griefes not of a diseased bodie, but of a pestred minde, might haue rendred sufficient and assured testimonie, whereby to perswade your laden eares surcharged by this time with the weight of my incessant and continuall cries, the intollerable woes wherein I liued, secluded from the right and name of a sonne, and barred quite from the sweet and gentle tearme of a louing and kinde father, had ere this time giuen meane of recouerie, to my daunted and dismayed spirits, and kindled in me some wan hope, one day to haue found an houre so happy, wherein by a right conceit conceived of my vnkindly pleasures, or convinced by the importunitie of those who haue pitied my euils, your natural care might in some sort or other haue been reuened, to the redresse of all my fore-wearied and heauie groning mischiefs. But unfortunate as I *Metaphora Exordium. Epibeton. Responsio.* am,

am, that for all the humble suit so many times presented in these
 and such like blubbered lines, so hardened is the minde of him I
 write vnto, that whilome hauing bin a deare and louing parent,
 I may not herein dare to tender, or so much as once put forward
 vnto him, the appellation of a gracious and pittifull father. If it
Periphrasis. haue so pleased vnto your grauitie, in such seuerer manner still to
 deale with mee, and that the hatefull shew of my ill deserts, is yet
 become of so loathed and detestable recordation, in this very
 season vnto you: then as (beforetime) chloemes doe confesse
Melancthon. my letters vntimely to haue approached vnto you: but if the long
 detained grace, by whose heaule want your sonne might I say;
 nay, the forlorne and despised issue of your aged yeeres (for so I
 am now forced to say) is perforce driven almost into a desperate
 conceit and mistike of his liuing, may by the least sparke of ex-
 pectation, be annexed to the most vehement effects of his pro-
 strate and meekest submission, then croueling vpon the lowest
Antiphysis. ground, and humbling my highest imaginations to the deepest
 bottome, wherein your implacable displeasures haue hitherto bin
 covered, as meekly and with as penitent speeches, as any grieved
 and passionate minde can vtter: I doe beseech you sir, that at the
 last you will receiue (not into your accustomed fauour) but to
 your common and ordinary liking, the most disgraced of all your
 children, and pardoning the disobedience wherein hee dared
 once so farre forth to proueoke against him the weight of your
 knowne anger, vouchsafe he may now againe bee of your family,
 though not partaking with your children.

Epilogue.

This sole benefit and last request if my burthened soule may
 obtaine at your hands, happily I may then liue as comforted by
 the hope of that wherunto a busie and carefull endeuour may
 once peradventure enable mee, otherwise dying in the ouer-flow-
 ing of my desperate and continued griefes, I pray at Gods hands
 I may obtaine that by mercy, which cruell destinie in my time
 could neuer win vnto me, by all possible intreatie. My submission
 dutie answerable to the regarded place of your fatherly autho-
 ritie compelleth me to attend with all humbleness the resolution
 of your clemency: In the hope whercof, resting my decayed and
 ouer-wearied imagination, I liue till the rebeck of your knowne
 liking doe ascertaine in what sort may please you to repute me.

The

The stile of this Epistle is vehement, because the petition of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which as well for the submission and lowest manner it beareth, as also for the urgent petition therein contained, I have rather chosen to place among the petitorie. The part of honest herein delineated, is passed in words, meritt and of great obedience, wherein he studieth by all possibilities to mitigate towards himselfe, the too much severity of his father. The Exordium is carried by Insinuation, expressing the vehement affections and surcharged conceits of a wilde man then extremely grieved. The Possibility resteth in the father, which commonly by nature is with some more facilitie then estranged difficultie, outrooted towards his sonne. The meane to compass it, is the mitigation or mitigation of the just mildness of a father, whose charged anthropie affecteth nothing so much as obedience in children. Thus are the places required herein, in soyt as you see performed. And for because within any one stile, there is no one thing affecting matter more plentifull, as with vs more commonly frequented, then is this petitorie kinde, (in so much as whatsoever containeth any speciall request, is hereunto included) I will sayt you downe so many examples of all sayts, as that there shall not faile herein wherewith sufficiently to instruct whosoever in the like occasion is as ought to be required.

*An Epistle Petitorie, wherein is craved to amale and comfort,
to be affluant upon urgent occasion.*

As one greatly emboldened by the forwardnes of your won-
Exordium.
 red courtesie and liking, ever bent toward mee, I haue da-
 red (Sir) once againe upon presumption of the like, hereby to in-
 treat you, wherein you may see in what degree of affection I doe
 incertaine you, in that not contented, I haue already so many & so
 oftentimes vsed you, I doe by such meanes endeavour solely to
 make my selfe wholly & to none other so much as beholding you
 to you. My man hath returned me from London, how by more
Narratio.
 then common celeritie I haue in due bin prevented by my aduer-
 sarie, whereby it is like my cause standing upon so great a hazard, it
 will.

*Petitiue.**Possibility*

will goe very hard with me. Now if your wanted counsell, and friendly assistance be not speedily aiding, both the hope of benefit, charge and expense thereof will be lost utterly: in regard whereof these may be in as earnest manner as is possible to intreate you, that vpon the attendance of my man, I may (as wontedly) vse you. Your counsell ioyned with a little traueill may greatly profit me, and now more then at any time else exceedingly pleasure me. Wherein if it may please you to yoke mee further vnto you by the weight of your courtesie: I shall not onely endeuour by all possibilitie to requite it, but also your selfe shall not faile at any tyme to finde such a one of me, as of whose trauaile, industrie, or what other abilitie to pleasure you, you may account of assuredly. I haue by certaine other Letters moued my L^{to} haue fauourable consideration touching me, which as I am informed, his L^{hath} receiued. What else to bee performed herein my man shall make knowne vnto you. And thus doubting as little of your friendship herein, as of mine owne thankfull disposition, press alwaies to the vttermost to requite you, I doe heartly bid you farewell, D. of this, &c.

Another of the same.

SIR, I am so hold in my great necessitie, vnder a Turanec of your forwardnes to doe me good, to entreate your speciall aide and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuice, I am of opinion that none then your selfe can see the occasion better. And truly such is the force of imprisonment, as contrary to that you haue wontedly knowne in me, mine vnderstanding is quite decayed, and sore worne with want of liberty, and where the spirits are so distuned, it must needs follow, the memorie can sound nothing but discord.

In fine, sir it is in you to doe me good, and to make me by this onely action for euer beholding vnto you, wherein if I may so farre forth presume of your fidelitie, assure your selfe, that if euer God giue me liberty, A. C. to none so much as to you shall

be

be yoked in courtisie. Good M. D, the matter hereof requireth some haste, wherunto I most heartily entwaie you. Fare you well, this of, &c.

A Letter responsorie to the same.

GOOD M. C. needlesse were it you should entreate me in that wherein you haue found me alwaies most willing, and such whom with small perswasions you may inducere to a farre greater purpose then what in your last letter is required. The Messenger I haue appointed to morrow morning to returne againe to my lodging, at which time I will not faile to finish what in the best sort I can conceiue to be vnto your occasions furthering. Hard will it bee for mee to accomplish that, wherein your selfe seemes so vnperfect, for that the dullest conceit forged from the most dissempered of your imaginations, cannot but sound farre better tunes then the ripest of my inventions is any waies able to deliuer. Neuerthelesse such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, and put forward to your good speede, thinking it better by deliuerie of a grosse deuice to satisfie the demand of a friend, then by concealing the simplicitie thereof to be censured as vn courteous. In conclusion, it is (sir) lawfull for you to vse me to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should employ me, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly finde me, viz. yours, &c.

HERE must I note vnto the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but for most of all the petition, and afterwards the parts following, the like whereof you may perchance find hereafter. For that where practise and skill hath enabled a man to doe well, there is no necessitie that such should be tied to rule, who bring of sufficient knowledge and capacity are able to discern what is meetest, and accordingly to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendment thereof, may to the present occasion seeme most convenient

and ready. And as in this one Letter, so may the learner light upon many others being different also from the obseruation herein deliuered, and sometimes abruptly entering into the matter without any limitation at all. - one other example whereof shall be next hereto deliuered, the first beginning of which, declareth the meane of accomplishment of the request, before the petition declared, wherunto, by imitation, the unskillfull may not rashly enter, without good aduiselement of what in the performace is meete to be considered. The method of which is in this last pursued.

An example Petitorie, concluding a briefe request and courteous remembrance of a thing before time promised.

NOW is the time (wherein if your pleasure be) you may performe what erst you haue promised. I therefore desire you as heartily as I may, that your intent, being to doe me good, you will now execute the same. And albeit I doubt not of your willingness herein, whose courtesie hath not been strange towards me: yet rather enforced by mine owne necessitie and continuall remembrance of my vnprovided estate, then by any other misgiving, I prepare these lines, sollicitours of your expected promise, which bearing in their front a token of opportunitie, would pray you not to let slip occasion, but with as much speed as willingness to accomplish the same: Remembring how many waies I am beholding vnto you, I remaine in account of your courtesies, rather studious to thinke on them, then any waies able to requite them, &c.

Another example of the like effect.

Exordium.
By comparison.

Insignatio.

EVEN as a bold begger, the more he is reliqued, the more hee still preieth forward vpon the bountie of those whom hee supposeth to fauour him: so fareth it with me, who hauing estoones enjoyed your trauaile, to my no small benefit, am neuertheless so shamelesse as still to importune you in the same. I haue, sir, I confesse, by your good meanes, receiued fundrie fauours at the hands of my Lord, which I cannot, nor ever shall be

able

able to requite vnto you, the matter of my suit norwithstanding hitherto depending before his honour, I neither can nor may so farre forth withdraw my selfe, but I must needes now and then sollicite you, as the Gentleman by whose onely courtesie & perseverance in wonted care and good affection towards me I doe liue, and so liuing, continue my daies and yeeres with such assured respect, as he that hath sworne and vowed in himselfe neuer to forget you. It doth sir, so must stand me vpon the procuring of his L. letter in my behalfe, for the indifferent trial and hearing of my cause, as without (in speciall & earnest speeches the same be directed for me to the Iustices and Commissioners) I am in great despaire how the case will goe with me. It is you therefore that must helpe me herein, and by your onely meanes I must be warranted in this action, the intendment whereof furthering so much vnto right and cause of equitie as it doth, I hope his L. vpon your motion will the easilier condescend vnto. This is that I require at your hands, and to the speedy dispatch whereof I may not cease to importune you. Whereon concluding for the present, I doe heartily bid you farewell, &c.

Perusia

Of Epistles Commendatorie.

Chap. 16.



Which more might be handled in this kinde, the method whereof is one of the most ordinary of any sorts of Letters that are indited, so; that the greatest number of directions are commonly concluded in this matter, the requests whereof doe either especially concerne the writer, or are otherwise to be respected in the behalfs of some other. The occasion of which hath carried herein the plenty of so many examples, that by manifesting the diversities of their orders and bies, the learner might not want wherein to be directed, and choise of varietie wherewith to be delighted. Now, besides these hereby already deliuered, there are letters also that might be iudged vnder this name which scemoble men or others, from many times written in fauor of sundry persons, containing requests in their behalfs to be performed, which notwithstanding the

difference of estates, in that the same bee for the most part passe
 into their inferiours, yet someth the nature thereof to be pe-
 titorie, but in a different sort of those to be altogether petitorie.
 In somuch as neither agreeth it, to the like circumstances of
 humble and intreatie, nor of splendour as courtly, as in the
 other are required: but rather a necessary supplicall and assu-
 rance of their demands to be harkened unto, in respect that
 of their honours, reputations, as credits. It is intended they will
 require nothing, but that with reasonable toleration may be li-
 ked of. But the use of such kinde of directions in choise of both,
 I rather hold pertinent to the title Commendatorie, for that
 whatsoever is therein written, in favour either of the person
 as of the cause, may in respect of the honour as reputation of
 those from whom they come, be better deemed in sort of a cour-
 teous recommendation, then otherwise by as under any title
 of humility as submission: for those causes I have thought
 meete to adorne immediately hereunto the same Epistles Com-
 mendatorie, being so nicely combined with those of Petitorie
 as they are. The use whereof are not notwithstanding so farre
 forth carried, but that from an inferiour to his superiour, in
 some causes and upon sundry accidents, the same are desired.
 The places appertaining unto these kindes of Epistles, be as
 in the Petitorie are already declared, chiefly when the same,
 intendeth to a cause as person preferred to be favoured. In
 which, when it concerneth the person, this must helpe that
 in the credible delivery of whatsoever tending to his praise as
 preferment, in which it either by instant of our private know-
 ledge, as by such certaine report of others, whose opinion we
 deeme will not be mislead. And if neither of these doe fall out
 to be true: as belived, then shall wee then what informa-
 tion we have heard our owne opinion, as peradventure no
 other assurance at all but our owne simple liking. Petitions
 also are frequented in requiring favour to these causes, where-
 in kinde of highest regard the State, countenance as au-
 thority of him, from whom the Letter is framed, who ac-
 cordingly sheweth: may suffice that the rather at his re-
 quire, as upon his faith, as for his sake, as in regard of his li-
 ving the person may be accounted of, as the nation furthered.

Wishes,

Besides, it may be added to the increase of a more speedy per-
 formance, the loss (if any be, at the occasion thereunto lasting) *Narratio.*
 we owe to him we commend, as in whose favour we write, ei-
 ther only for himselfe, as conueied from his friends, his parents,
 the consideration of his charge, of wife, children, as seruants,
 the wrong offered, benefit to be attained, as whatsoever other
 matter to be deemed requisite as convenient. Now from whence
 as out of what instigations the matter of such commendation
 is to be drawn, you haue in generall chapters of this booke al-
 ready at large. The circumstances of which, and whatsoever else
 heretofore warned, shall in the ensuing examples be more at
 large deliuered.

*An example Commendatorie, wherein is recommended to
 a Nobleman from his inferiour, the conditions
 and behaviour of a person.*

IT may please your Lordship, this Gentleman, the bearer here- *Narratio.*
 of, with whom a long time I haue bin acquainted, and of his
 qualities and good behaviour haue had sound and large experi-
 ment, hauing bin a good time a luter vnto me, to moue his pre-
 ferment vnto your Lordsh. seruice: I haue now at the last con-
 discended vnto, as well for that I know your Lordship to be
 now presently disfurnished of such a one, as also that there will
 hardly be preferred vpon a suddaine any one so meet as himselfe
 to supply that place. And thus much by your pardon and al-
 lowance dare I assure vnto you, that if it may please you in cre-
 dit of my simple knowledge and opinion to imploy him, you *Commenda-*
 shall find that besides he is by parentage descended from such, *tions of*
 of whom I know your Lordship will very well account of, he is *the party.*
 also learned, discreet, sober, wise and moderate in all his actions,
 of great secrecie and most assured trust, gouerned in all compa-
 nies accordingly: finally, a man so meete, and to this present
 turne so apt and necessary, as I cannot easily imagine how you
 may be serued better. Pleaseth your L. the rather for the great
 good will I beare him, and humble dutie I owe vnto you, to ac- *Petition.*
 cept, imploy, and account of him: I nothing doubt but your L.
 hauing by such meanes giuen credit to my choice, shall find him

Turne. such, as for whose good service, you shall have further occasion to thinke well of me for him. Whereof nothing doubting, I doe repose both him and my selfe in all humbilities to your best and most fauourable opinion. From my house in B. this of &c.

A Better Responſorie to the same.

After my very heartie commendations vnto you. Silence at the receipt of your last letters and recommendations of P. B. into my service, I haue had small occasion either to write or send vnto you till this present. And for as much as vpon your certaine notice deliuered vnto me in fauour of his preferment, I held my selfe so well assured in all things of his behaviour, as I doubted not thereupon to receiue him in place of greatest fidelity, I haue thought good hereby to let you vnderstand, what great pleasure I haue taken in his diligent attendance, allowing you that for many vnexpected qualities, which I haue proued to be in him, I doe wonderfully well like of him, & that with so good affection, as I intend not to omit any thing that may tend to his aduancement. In beholding him oftentimes me thinks he many wayes doeth resemble his father, whose sound truth, I do suppose, might haue bene intained with the best for his well-deseruing. This bearer shall informe you of two especiall causes, concerning my affaires in the Country, whom I doe pray you to conſerre wiſh, & to afford your maile for his present dispatch, which I will not faile heartily to require vnto you. For your care had of my wants, and diligent supply of such a one, I doe many times thanke you, and haue promised in my selfe for the same to become a debtor vnto you. And even so I doe bid you hartly farewell. From the Court this of &c.

*Another Epistle Commendatorie of the ſort
before deliuered.*

MY very good L. I am enformed by this Gentleman the bearer hereof, that by meanes of one of your Chaplains, a motion hath been made of his preferment vnto your L. service: and for so much as those his good friends are not now in towne, who

who in respect of their account with your L. might stand him in very good stead: vnderstanding his well-willing minde, and great desire thereunto (for that I with very well vnto his advancement) I haue taken vpon me hereby to entreate (albeit I may not presume so farre, as to preferre a man vnto your Lordship) that it may yet please you vpon my speeches to haue the better liking of him. Assuring you that both by the credit of my La. F. who vpon very good conceit towards him, wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my selfe haue had of him, and others besides, whom your L. hath in speciall and choice regard, hee is one so sufficient, and every way so well furnished to doe seruice to any honourable personage, as by tryall and prooue made of whose good parts and behauiour your L. shall not reape occasion of ill conceit, to whom so euer haue vndertaken to preferre him vnto you. And if it shall notwithstanding seeme further conuenient vnto your L. to make stay of his acceptance, for some priuate causes hitherto vnsatisfied, I shall yet in his behalfe neuertheless become thus far a suter vnto you, that this my recommendation may with your La. good fauour become a speedier mean the better (when it shall happen) to moue your La. good liking towards him. For which I shall thinke my selfe, as in many other occasions besides, vnto your honourable opinion most deeply beholden. In acknowledgement of which, and respect of my humble and dutiful regard to the same, I doe now and euermore remaine your La. &c.

These two examples Commendatorie, are concluded to our office, the former wherof with little alteration may become a prebent for any commendation, whether it be to fauour friendship, choice, or account, and not vnto seruice at all, so that herein is shewed, in what sort men for their vertues may be recommended. Now if there be any other particular occasion in the person, besides these, insuting matter of good liking the same in place and stead of other, or together with the other may be then alleged, & the course herein deliuered at all times indifferently to be obserued. And as these are fr̄inferiour persons directed vnto their superiours, so will we set out some others, that

that from Noblemen in like sort haue been passed to their inferiours, examples whereof are in like manner hereunto annexed.

An example Commendatorie from a Nobleman to his inferiour, wherein one is recommended to an office.

A Fier my very hearty Commendations vnto you, where I am giuen to vnderstand, that you are in election, and it is also very likely you shall be prick'd by his Maiestie, high Sheriffe for this yeare of the Countie of Suffex and Surrey. This Gent, the bearer hereof, being one whom for many respects, I doe greatly fauour, and for his learning, skill, and honest visage, haue long time vsed and reuered of, I haue thought good by these (if it so happen you shall this yeare be named therunto) to recommend to your good allowance to be receiued as your vnder-sheriffe for that time, putting vnto you such good and reasonable security as appertaineth for discharge of the said office. And hereby also to pray you, that the rather for my sake, and for the especiall choice and reckoning I haue made of him, you will now before hand make certaine acceptance of his skill by refusal of whatsoeuer other that may be recommended vnto you for the exercise of the same office, assuring you for that I haue well knowen and proved to be in him, you shall be so well furnished, as you would wish. And besides, in that you shall gratifie mee herein, I will not faile in any sort I may to requite you. And euen so I bid you heartily farewell.

Herein is the honour and nobility of the personage greatly to be respected, who by so much the more his estate, countenance, or authority requirerth it, by so much the lesse may it be considered, that in the inditing of these letters he should with ouer-large entreaty be charged, but rather with stricter speeches, and lesse circumstances to demand what hee purposeth. The conformity whereof may be gathered out of the examples ensuing, according wherunto, he in whose fauour such kinde of Letters are to be directed, (especially if the intention being of his owne procurement be thought to be signed) ought to take heed that the regard of his honour and calling, in whose

whose name the Letter passeth, be not by the great humilitie of
tearmes in any sort mispissed.

*An Epistle Commendatorie, from a Noble-man, in
preferment of his servant.*

After my very hearty commendations vnto you. This bea-
rer hauing of long time serued me faithfully, and being
now desirous to trauaile, I haue thought good heartily to re-
commend vnto you. And forasmuch as by reason of your office
of Lord Gouvernour of V. it is likely there are many places of
good preferment remaining in your gift, vpon your followers
to be bestowed, I doe most heartily pray you, that you will not
onely for my sake be contented to receiue him into your seruice,
but that also in fauour thereof, you will in any place of prefer-
ment about you, doe him that benefit and furtherance, as to one
whom you wish throughly well vnto, you would performe.
Herein if my request may preuaile with you, I shall not onely
be ready to thanke you, but in whatsoever cause you haue to
vse mee, be as willing to requite you. And so I doe bid you
right heartily farewell: At the Court this day, &c.

*Another example, wherein is recommended the cause
and speedy furtherance of Justice.*



After my heartie commendations vnto your Lord-
ship: where I haue beene informed by this bea-
rer, being a poore Tenant of mine, of a certaine
cause of his depending before you in his Maie-
ties Bench, and that after many thwartings and
euill practises of his aduersarie, the matter is now driuen to an
issue and tryall. from the benefit whereof by corruption of
some kinde of persons, he hath these three tearmes passed beene
already detained, to his great hinderance, and almost vtter vni-
doing: I haue thought good vpon his humble suite to moue
your L. in his behalfe, and so pray you that at my instance you
will at some convenient leisure examine the state of his matter,
and being informed thereof at large, doe him that speedy fa-
uour

your in iustice and right, as he may not any longer time therein be deferred, but that notwithstanding any caull or obiection thereunto hindering, he may before this tearm yet passe, in any wise haue a tryall. In accomplishment whereof, besides that you shall greatly satisfie me in respect of the poore mans right, whereunto I with great regard to be giuen, you shall also performe a deed so charitable, as whereby you shall perpetually binde him, his poore wife and children, continually to pray for you. And albeir I nothing doubt heerein your great willingnesse and voluntarie disposition to iustice, yet that by reason of my request, the matter with more diligence may be hearkened vnto, I ch-soones pray, and therewithall heartily doe bid your L. farewell, this of, &c.

TO all these examples Commendatorie, belongeth these speciall sorts of Letters Responsorie, in which is either flatly denyed, absolutely allowed, or doubtfully accepted of, what by force of these Epistles are generally commended. Of either of these letters I haue thought good to set before some directions, the diversity whereof, at the choice of him that searcheth the same, may according to this present humour be either selected or followed.

An example Responsorie, wherein is denyed what in the formerst directions may be recommended.

PLeaseth your good L. I receiued your fauourable Letters, and commendations giuen in the behalfe of M. L. with whom hauing had conference at large, I doe find nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as well in regard of your honorable and earnest demand made in his fauour, as also for many great and vrgent respects, I stand deeply charged vnto your Lordsh. I cannot neuerthelesse heerein performe what I would: For that (besides it is yet doubtfull whether I shall be to the same place appointed by his Maieesty or no) if I be chosen Sheriffe, I haue two yeares since giuen my word and assured promise to my Lord of L. that I shall then accept of such a one to the exercise

exercise of the vnder-sherifwicke as shall by him to me be preferred. According vnto which, standing now in election for this yeare as I doe, I am, and ever since haue bene yearly solicited to the selfe-same purpose. Whereof I thought it my duty to aduertise your L. by these, most humbly craving pardon of the same, in that I may not as I would, herein satisfie your vrgent and vehement request. And so with my right humble duty vnto your Lordship, doe take leave. This 2. of Nouember.

*Another Letter Responsorie, wherein consent
and allowance is giuen to the matter
required.*



Y humble duty remembered vnto your good Lordship. The Letters directed vnto me from the same, together with the Gentleman in whose fauour they were assigned, I haue entertained. And so much the more welcome were they vnto me, by how much the more I repute my selfe honoured in that it hath pleased your Lordship any waies to require me. Touching the partie recommended, your Lordship doubteth not I hope, but that of the least of yours, I would make especiall account, the effects whereof you shall in this perodue, in that for the regard I beare vnto your Lordship I will both repute of, and fauour him. Besides what other advancement or preferment his owne desires, or my aide may any waies bring vnto him he shall be said at all times to enjoy it. Praying your Lordship in all other things as farre forth to stand my gracious and fauourable good L. as herein I shall not faile to accomplish what to the vtmost may be held meete and conuenient. And thus beseeching the Almighty to haue your Lordship in his eternall protection, I doe in all humbless take my leave. From R. this seventh of August, &c.

*The third Epistle Responsorie, wherein is doubtfully allowed or
accepted of, what to the same was recommended.*

MY singular and speciall good Lord, I haue vnderstood by
your last Letters, of a certaine fained and vnttrue suggesti-
on, deliuered by one of your L. tenants, against the proceedings
to him supposed to be tended out of this Court, according
whereunto (albeit I was before time) not altogether vnacquain-
ted with the clamorous condition of the partie) yet did I never-
thelesse, as by your Lordship was enioyned, examine at large the
circumstances of the cause, and for the better satisfaction of your
Lordship, haue determined to set downe vnto you the truth of
the same. This R. L. whom your Lordship rearmeth to be a very
poore man, is not (as in simple shew he maketh himselfe appa-
rantly to be) but is rather such a one as from whom (being har-
rowly listid,) you Lordship might sooner draw a hundred
pounds of his mony, then halfe an inch breadth of his honestie.
The arguments whereof in nothing so much appeareth as in
this one action, wherein against a poore man in deed, he hath
very iniuriously behaued himselfe, and hauing exorted from
him his bond now in suite (vpon some conclusion, though no
good consideration at all) of the summe of an hundred pound,
goeth about vpon a nice quill in the condition to prosecute
the forfeiture of the same, which indeed by the direct words
of the writing, is in law forfeited: For reliefe whereof his aduer-
sarie complained in the Chancerie, by reason of the prosecution
of which bill, and notice particularly thereof given to my Lord
Chancellour, the said R. L. hauing diuers times agreed to com-
promise the matter, and yet greedy as it seemeth to obtaine the
forfeiture, still cryeth on for triall, whilest the matter is still in de-
bating, for which cause the same hitherto hath onely, and not o-
therwise bene delayed. And for as much as sithence your Lord-
ships letter receiued, my selfe very earnestly haue travelled to
make some conscionable and quiet end betweene them, yet
will the same in no wise on his part be assented vnto, by occasion
whereof the extremitie of the Law being very like to proceed,
he is the next Terme without further delay to obtaine a iudge-
ment,

ment, and so the poore man on the other side, to bee vuerly vndone: I thought it not amisse in aduertising the substance hereof vnto your good Lordship to pray that in credit of what here is deliuered, your Lordship would be pleased to procure the said R. L. to ascent to some reasonable order. So doing, what in conscience the poore man is then able to pay, in respect of the other charges, and purchase of his owne negligences: I hold not too extreame to be out of the said bond deducted, because in law hee was something charged, though in equitie otherwise hee ought to haue bin clearly quited. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good Lordship, I doe recommend you to the protection of the Almighty. London thithirteenth of May.

NOW, after these Epistles, let vs enter into one strange commendatorie kinde, somewhat different from the order of the rest, being such as wherein the partie directing the same being somewhat scant in deliuerie of ouer-large and to credible speeches, thought good to mitigate the force of the same by the very parts of extremity it selfe, wherein of a merry conceit, as some other pleasant humors, he appeareth very intolling to flatter, in reciting the example in heereof, because with many tedious precepts I haue now a good while wearied the reader, I may peraduenture occasion some matter of recreation, which by the single shew thereto gathered, appeareth in last following to haue bene performed.

A letter commendatorie, pleasantly conceited in preferring an unprofitable servant.

SIr, I doe send vnto your view the bearer hereof (a man shaped *Narris*. As you see, and as bold in condition as he appeareth in shew) whom by all the superfluities of summer-ale, that hath wrought in his giddie braine I haue bin requested to commend vnto you. And in as much as in putting so vnworthie a worthy in substance of so incredible allowance, it something behooueth I hide not *Himself* the gifts which by great search in many a good hostelry, tauerne, and alehouse, he hath by long travell and drowisie experience ere
this

this time gained, to his insupportable credence, I shall not spare in some sort to signifie vnto you, what in regard of all these I am let to coniecture. Truth is sir, that he is very well studied in the mysterie of Malt-wormes, and for his peculiar skill in discerning the nappie taste by the nut-brown colour of Seller-Ale in a frosty morning, he is become a sworne brother of the rag-mans number, and thereby standeth enioyned neuer to weare furies or other lynng in the coldest winter, but only the warmth of the good Ale, which inwardly must hearten him: Besides Sir, if you haue occasion to credite him with a small parcell of money in dispatch of a iourney, doe but say the word that it shall once lie in his charge, and you may stand assure, that it shall be laid vp so safe, as any liquor in the world can safe conduct it into his bellie. Take no care for your kitchen, butterie, or larder, for once a day he loues to see all cleane before him. Little apparell will serue him, for his liveries ensue weekly out of the Bruers messes; his lodging he reckes not, the Chimney floore, and Billets ends serue for a Featherbed and Coverings. When you haue most neede of him, you shall alwaies bee sure to goe without him, if you delight in a Pigs-nie, you may by receiuing of him be sure of a Hogs-head: Great store of small liking you happily may haue to him, wee know not what wonders the world may rend out, for nothing is impossible where all things may be compassed. It may please you for recreations sake to looke vpon him, so you be not in case to surfeit, looke what ill liking

Dronia.

Profanum-fa.

you conceiue, report backe againe I pray you in the inner facing of his chimney Casket: *Omnia sua secum portat*, hee is somewhat a foolosopher, for he carries all his possessions about him, for *terram dedit filijs hominum*, hee must needs then haue a large dwelling. I pray sir, giue him good words how ill fauouredly soeuer you fauour his acquaintance, for my part I request no remuneration for the preferment I haue rendered towards him.

Thus much would I haue done, and more, long since to bee rid of him. His old master being dead, it is necessarie some place to be pestered with him, hee makes great choise of your house-keeping, if you can like to frame with him. Much more might be deliuered in the commendation of his worthinesse, but that I leaue to rehearse it, and now sir for your owne appetite, I leaue

to your contentment : Blame not me, but him that led me, and forth to an end. Commend me, but not condemne me, for I shall once doe you a better turne, this is but the first, the next may be worfe (better) I would say. And so fare ye well, &c.

At clappa.

Of Epistles Consolatorie.

Chap. 17.

Ime it is now, I should leane this last title of Epistles, as having thereof spoken already sufficiently, and give my selfe to the deliuey of the next, which are Consolatorie, the effects whereof are to be bestowed on such as are grieved, according to the weight or qualitie of the matter wherewith they are perplexed. And soz that the life of man is circumuentsed with so many, & so vnioked-for causes of sorow and grieve, as it many wayes needeth to haue the reinedy of comforts to be applied vnto it, yet the equality of all sorts of mindes not such as in one and the selfe-same degree can accept and beare it : It shall therefore be mixte and conuenient, that in deuising to yelde this swete and gentle remedy to any troubled conceit, wee doe so moderate the matter, as that in the discovery thereof, wee rather strike not to a farre greater impatience or extremitie of vnrmeasureable sorow then before, vpon vntimely thrusting forward, or ignorant pursuit of the same, seeing that the mindes of some, are of so high and incomprehensible stoutnesse, as they then in themselves and account it a slavery to be ouerwhelmed with woes. Others againe so rise and so abundant in tears, as the least shew of reprehension in them, induceth matter enough of continuall mourning : for which cause, wee will sort these matters of comfort, into thre severall orders. The first wherof shall be at choise, plainly and simply as occasion serueth to comfort or perswade, measuring our common calamities by the rule of Iudges, seeing vnto a wise man, no one thing can retorne cause of disquiet so much as the shroud of Althynesse and ignominious shame, neither can hee be hurt of any one without himselfe. These (the more sensible they are with whom we deale, and of greater capacity) the more vehemently

heremently may we vnto by all sorts of forcible arguments or
 examples. The second of these must by instruction be entred
 into, as supposing a person of a high and stately minde, and in
 a cause not common to be censured, the weightiness of whose
 griefe, suppressed by a kinde of unconquered fortitude, we would
 goe about to comfort. Wee may not with these deale as in a
 case of ordinary griefe with the others, but rather by a more
 valuable means, as who would say, it appearing to be the in-
 estimable valour we see or hold to be resiant in their mindes
 shunning to be tainted with the least touch of sweetening griefe,
 we doe offer our speeches or letters to entertaine time with
 them, whose hearts we know cannot yeelde to any forcible
 thing thereof. And now considering the great valour of their
 wisdoms, and a minde in them so unconquered by any flames
 of Fortune, as is apparant, we can but encourage them stoutly
 to beare, what others as weaklings doe lie growling vnder.
 In which we shall find greater cause to reioyce by the weak-
 thinnes of so goodly a minde, then otherwise be occasioned to
 grieue for their sorowes. The third and last likewise must in
 another sort be conueyed, as finding the passionate and per-
 plexed conceits of some, yet fresh bleeding vpon the heauie
 wound of their sorowes, we may not abruptly enter with
 them, into the full occasion they haue so to be discomfited, but
 rather for the lenitying of their griefes (for in sorow also to be
 accompanied, breedeth often some comfort) seeme to take vpon
 vs one part of their euils, by declaration how grievous for
 some especiall causes the same becommieth vnto vs, either
 for vertue or some other piasseable condition in the party.
 by occasion whereof, we doe euen participate, as it were,
 with the griefes of them we goe about to succour. For com-
 monly it is giuen to vs to mislike such as dissent from our
 affections, and lone them againe, who make themselves par-
 takers of our euils. It availeth also very greatly some-
 times to extenuate or lessen the cause of the griefe. either
 by the uncertainty of things casuall, being in some respects
 subject to frailty, or by the hope of short continuance, or by
 the necessity of the action which may not be withstood, or
 by some comfort or expectation left to mitigate the same.

The

The reputation also of wisdom, gravity, the opposition of permutation of times and seasons, the diminution of the occasion being nothing so great as urgent as we darne it, the indu-
rance of the thing to be a more vnto vertue, and finally, the common lot and condition of all men, subiected vniuersally to mishap, to sorow, griefe, sicknesse, disquiet, injuries, wrongs, oppressions, and all kinds of euils; the generall recog-
nition whereof, sheweth many things that may be opposed, shew-
eth commonly ouer the passions of the minde, by a deepe regard of the vniuersality of the same, as that it sweeteth all beatech
downe the weight of all kinds of ill sorowes and concernings
whatsoever. Herin the quick sentences and pithy sayings of
Philosophers may also be a great spurring, and finally all possi-
ble arguments that may be, whereby men are any wayes per-
suaded as led to forget their euils. In this place it is principal-
ly to be obserued, that in ministering comfortable speeches to
the redresse of any mishaps, we doe not by preferring of toies
and sporting dainties, seek to relieue them, for that albeit in
times of pleasure, the humors of the party might in some sort, be
therewith greatly delighted, yet in causes of such extremity, all
persons for the most part, very hatefully doe endure the putting
forwarde thereof, as so much impertinent to the heavinesse
wherewith by sorrowfull remembrances, their mindes are
commonly amazed. But if the cause be light, then may it not
be much amiss to vse some pleasant deliuerance to such a one,
especially in those appetite. Standeth any thing towards the
same, but this also in such louing, sweete, and gentle sort to be
done, as that true comforts may seeme to be mingled with
those conceited pleasures. Neither may we in anywise seke in
banqueting sort, to thrust into their priuate view, the present
tranquillity and happinesse wherein our selves repose, the ob-
jection whereof were so rufficall. For that as society in mis-
ery is selfe, lesseneth the sorowes of the greatest griefes, so the op-
position of anothers pleasure and freedom, is a corolline or
thing to the want of any one that is sequestred from the
same. All these obseruations in causes Consolatorie are
greatly to be regarded, whose vlew being to be employed
according to their generall suppositions, I leave to the

direction of the letter in which the said lady hath written to have
 their officious performance, and which one hath to be done in
 the said letter, and which one hath to be done in the said letter.

*An example Consolatorie of the first sort, wherein a Gentleman
 is comforted for the death of his Sonne.*

Exordium

GOD Almighty P. I am sorry that my fellowman become the
 Lyncke in the messenger of this news, and that in the fore-
 front of my letter is planted such extreme
 griefe as I cannot but extremely bewaile, so often as I thinke of
 it. Neuer the lesse, knowing vnder what motions wee live, and
 that since our reach vnto this, vnder whose becke the might-
 est doe sleepe, and the ground are made fittest, I trust as my
 selfe; so likewise perswade you, to withstand all such changes
 whatsoever, as falling from such absolute direction, to alter any
 one iether of is impossible; and to resist the same, fruitlesse
 and vicerly vnauailable. The cure of my letter, albeit many doe
 know how much I rendred that I fight for, I trust (as much) I
 feeling by reason I am led to be assured of the necessity of our de-
 cay, as the motherly plume I haue alwayes perswaded my selfe
 to be in you, and that I now already doe feare least forgetting
 the direct square of our certaine thing, you will runne into
 such vntimely sorrowes, as with manifold teares will hardly
 be washed; and with innumerable sighes, will scarcely be
 wiped away. But what shall I presume vnto you a thing to
 sudden and vnlooked-for, as I protest by the heavenly maker,
 and ruler of all things, as the receipt of your last letters I neuer
 mistrusted or vnlooked-for to have happened. Your teares
 I see euen now a while what I will say, and loe, your imagi-
 nations doe already deuide the matter I must write. Albeit
 if I should seeme further to dissemble the occasiō of
 my griefe, and by hiding the fullme of all that may breed
 discontentment, to conceale what now I am enforced to
 vnfold vnto you, the discharged messenger returned vncom-
 please, would bewray the effects thereof before you. It is then
 your sonne, good M. P. whose want I am enforced to tolerate,
 and whose presence you must now henceforth determine vicerly
 to forbeare. Your last preface in commanding him to be seene
 living

Infinitio.

living or dead, hath now returned his living to be discharged,
 and his earthly course vnto be counted with cinders.
 Had I thought it then (as by the Almighty I least mistrusted it)
 and had you prepared to haue receiued him; as then before was
 required, you could not thore sooner haue assured me his return-
 ing, then I am able now to performe him, at your present send-
 ing. He is commanded to another, that before did expect him,
 he is swallowed in the gulfe, that from the lastest hour of his
 birth did hither to await him. Now if you will say he was yong *Allegoria*
 and might haue liued, examples doe shew that yonger then hee
 haue died. If you will say, you loued him greatly, God by your *Antipophora*
 patience shall accept him the more worthily. If you will say, you
 are sorry forst in that he was vertuous, consider the world wherein
 he liued, that might haue made him more vicious. Finally, to an-
 swere euery objection that by you may be affirmed, nothing
 herein can more fitly be auerred, then that in our lifetime we see
 daily before our eyes to happen. Know ye nor, that all things
 doe by little and little grow into ripenesse, and forth-with by
 degrees fall into rottennesse? Hath not God vnto euery thing after
 their greatest perfection, included such certaine limits, that by
 and by they seeme to be appropriate to their lastest confusion? Is
 there any thing on earth so assured, that by vnstaied incertain-
 tie is not continually guided? Among all fruits and blossomes *Ereasma*
 on the ground, are there not some that are sooner then others
 euen on their tender branches, as it were alreadie ripened, and
 others againe that by long lying are made rotten and mellow?
 All flowers spring not at one instant, nor all blossomes with one
 sole blast are scattered. To man is appointed his certaine bounde,
 vnto which to be attained, and beyond the which not to passe,
 is alreadie limited. Your Sonne as timely fruit, so timely ripe-
 ned, and as fit for his season was as timely gathered. It was *Paradigma*
 necessarie by nature he should be perfected, and the perfection
 attained, by nature also hee was consequently to be deprived.
 Onely that his sicknesse was naturall, and that in the continu-
 ance thereof hee wanted no attendance, the credite of others
 as well as my selfe can tellifie. If Physicke could haue saued
 him, if Syrrups, hot potions, or other necessaries would haue cu-
 red him, if teares and prayers might haue kept him, you had yet

Asynode ten. in spirits recovered him. He is dead, but is gone, was must after him. Of his first sickness he was whole, and perfectly recovered afterwards from the lawdful, though somewhat weakened yet lastly delivered; but the low and meane that consumed him, would not suffer him to live, which with some grieues assailed him, his being not able any longer to continue; at the pleasure of God he died. It is your parish therefore to be now recomposed, and therein with patience comforte your selfe to Gods determination pleasurable, and judgement (to whichment I have taken in hand this midnights labour, after the receipt of your letters, which were to be returned the next morning early, by reason whereof I can no way satisfie what you write for, notwithstanding herewith to my uttermost power to pleasure you, and recommending my selfe also to your wonted courtesie, I end this fourteenth of Ianuarie, your carefull friend, &c.

An Epistle consolatorie of the same, wherein

one is comforted in case of hard

continuitie.

Exordium.



Seeing the instabilitie of worldly chancēs is such as permitteeth no one thing living to remaine steadfast, or in assured stay or certaine condition at all times to endure and continue? no marvaile then (good Sir) if your selfe being a mortall

Synonymia.

man, framed of the same earthly substance and quality, incident to terrene frailty, and natures imbecility, doe as other creatures, alike participate the suddaine evils, and daily alterations thereunto annexed: a prouise whereof resteth chiefly in your present state and being, then which no one thing may induce a more serious advertisement; of the vile account and wretched contempt appropriate vnto your living. And albeit diuers are the calamities wherewith not onely your selfe, but sundry others your loving friends carefull of your present mishap, and grieued for the vncouth and bitter change wherinto you are happened, or continually afflicted; inasmuch as there is not the stoutest and stoutest minde of all that ever haue knowne you (your desperate vowed enemies onely excepted) but doe in some sort

Epitaphon.

or other, bewaile, and as it were grieue to see the vnacquainted yoke thereof, with such extremity to be cast vpon you, I cannot yet but greatly commend the invincible *fortitude* of your high and noble minde, who by how much the more, the vehemencie of these sorrowes are to you vnknowne, and therefore the more vnused; doe notwithstanding by so much the lesse permit the mightie power of the to rule or beare sway ouer you, neglecting *Mutatio.* or (which is greater) despising the sharpe pricking sting thereof, who by the deepe piercing force of the same, is wonted to gall the remembrance of many others, and (as it were by a forcelesse contempt of such validities) not onely not giue any token or signe at all in their vttermoſt practises, but seeme rather to triumph ouer the strength that thereby they had wrought, and by an aduised, sage and wonderful modellie and discretion, plainly *Auxilio.* to exstinguish and put from you the fury of the same. Manifestly *Concessio.* I must confesse haue you hereby deserued, and much more euil, by the wise and moderate entertainment of these troubles, hath to your aduersaries bin tendred, who in nothing so much do rest vnſatisfied, as that in subduing your body, they cannot also yoke & bring vnder, by whatſoeuer extremitie, the courage and ſtately progreſſion of your high and vnconquered minde. Wherin there is left in my opinion great cause of comfort euen in the very greateſt of your miſery vnto you, that in the conſtant indurance thereof, you haue power to puniſh them that would diſturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither may this that you *Heiſo.* ſuſtaine bee rightly tearmed miſerie, or ſuch a one as your ſelfe ſeeme to be accounted miſerable, whoſe minde in the very captiuitie inflicted vpon this your bodie is thus freed and accompa- *Etologia.* nied with ſo ample and ſweetned libertie: For theſe kindes of troubles, as they are worldly, ſo haue they power alſo vpon the worldly parts of a man, and therein are cohibitions of all ſuch earthly delight, as ſauouring more vnto the ſatiſfaction of a ſenſuall appetite, then conducing to the excellencie of the inward minde, doe breed that ordinarie reſtraint wherewith men mortally conceited, are for the moſt part troubled. But to the ſweete imaginations of a pure and innocent minde, what is left wherewith to be diſcontented, but onely to haue committed any thing

vile, wretched, or otherwise ill-beseeming the vertue and excellency wherewith the inward parts thereof are thoroughly indured. How many waies then are left vnto you to reioyce, vnto whose eyes the continuall thirst of ~~our~~ selfe hath long since laid open the momentary pleasures of this world, the libertie whereof is vnto a worthy conceit a meeke seruage, in whose sickle and transitorie affections reposeth so slender assurance, & whose efficacies contemplate no other then vaine and foolish objects: seeing that you haue thereby so well perceived how much the instinct of a brasse and delicate minde climbeth farre aboue the reach of the body, with a pleasant and vncontrouled liberty. These things (impugning I must needs say a corporall appetite) permit you not, for such losse of riches, possessions, children or friends to become passionate, or overcome with extreame griefe, albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuincied. For which cause as often as you happen to fall into the remembrance of the same, suppose with your selfe that in time, the bitter sting may yet be repulsed, and that the lot that is fallen vnto you heerein, is no other but the common reward and hatefull disquiet of the world, wherein the most noble and worthy minds are commonly the most vehemently assaulted, and with deepest extremity by such kinde of meanes pursued.

The recordation whereof, may returne vnto you one principal and great occasion of comfort, in that by distinction of your worthinesse, though you be partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It doth not a little reioyce me to see that with such impregnable stoutnesse you doe so farre forth endeavour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a change I meane, and reuocation of wonted pleasures) you shall in the meane time giue greater glory to your actions, in not appearing for any worldly estate, riches, or contentment to be surprized in your imaginations. Praying the comfort of all comforts to bestow vpon you the dewe of his heavenly grace in assistance of your extremities, I leave my leaue, this of, &c.

A Consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slain in the warres.

ALbeit my selfe (having received the sorrowfull newes of *Exordium*
the vntimely death of my dearest kinsman, and your deceased louing husband (was in the first hearing thereof so greatly troubled, as by reason of the griefe then presently conceived for the same, my selfe vnhappily might seeme to neede that comfort, which now I goe about to bestow vpon others: Yet weighing in my minde the state wherein you stand, and being also informed with what great extremitie you haue entertained the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembrance of the like care, wherewith hee principally entertained you, enforce my penne *Metaphora*
hereby to yeeld vnto you those comfortable speeches, by the veritie whereof my selfe in so great a storme of griefe, could hitherto as yet be very hardly satisfied. It was deliuered vnto me *Narratio*
by my brother F.B. that being now a Moneth or somewhat more passed, since by Letters out of H. the manner of your husbands death was vnto you reported, you immediately vpon the reading of the Letters grew into so great aboundance of teares, and to so wonderfull impatience, as hauing euer since continued the same, you will in no sort thereof be recomforted. Assuredly my good Cousen, I must needs conclude with your owne speeches, and the waight of your interchangeable likings, that there is great cause left vnto you to become sorrow- *Paranomasia*
full, as hauing lost the chiefe and principall iewel of all your worldly loue and liking, the fauoured Companion of all your *Allegoria*
pleasant and youthfull yeares, the entire comfort and solace of your pleasant happinesse, and such a one, who aboue all worlds or any earthly estimation at all, accounted, honoured, and entirely receiued and loued you: but that you haue so great and *Auxesis*
vrgent cause of extremity to continue with so hard impatience as you do, it becometh not, it is vnecessary, yet it is in my iudgement of al others the most insufferable. For when it is not denied *Asyndeton*
vnto you, that you haue cause to mourne, that it is fittest vnto *Etiologia*

the matter of your loue, to weepe ouer him, and bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must bee limited, that the appearance beare shew of discretion. Doe we not all know I pray you, and are witnesses

Synonymia. that he was a mortall man, that as our selues he was borne, vnder the selfe-same condition, that he must once die, that hee had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath now

Climax. called him againe from this earth to leaue you? Are we ignorant that nature compelleth the wife for her husband, the husband for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament: But followeth it not also therewith that the losse and want of them being laid downe by an immouable necessitie, wee can by no meanes afterwards be in

Eretema. hope to reclaime them? What great folly doe we then commit in thus searching after the gholts of our deceased friends? Or what other thing doe we therein performe, but yeeld a plaine

Metaphora. demonstration, that our teares are to no other end, but to bewaile them, because they were mortall? whom death could ne-

Metonymia. uer haue shunned without they had benee immortall. Are wee not efs-soones put in minde by the comon casualltie of all things, that there is nothing stable, that vniuersally Kingdomes decay, Prouinces are shaken, Countries destroyed, Cities burned, townes wasted, people consumed, and that it remaineth a thing ordinarie with vs, daily to be conuersant in these euils, the losse of all, or either of which, (if they may be accounted euils) why then doe we giue our selues by vnmeasurable griefe, to a perpetuall continuance and renovation of those euils? But you will

Dialysis. hereunto alleage, that it is loue that inforceth you vnto the same, and that such is the continuall remembrance you haue,

Eretema. as you cannot forget him. Alas how fruitlesse is this loue, and zealous remembrance in the deliuerance thereof? How farre sequestred is the vehemencie of the same, from the searched recompence? Why learne wee not rather of the wisest and worthiest, how to mitigate the impatience of our owne imper-

Antithesis. fectiors? In whose precepts, examples and counells, if the immoderate vse or entertainment of anything be forbidden, shall wee not then in this, aboue all others, bee chiefly repre-

reprehended, when we enforce our selues by continuall meditation of our losses to shed so many teares to no purpose? What if *Antipope* your Husband had not now dyed at this instant, he must, you^{ra} know, haue dyed, hee could not alwaies haue liued. Yea, but hee died, you say vntimely: what call you vntimely, I pray you? If in respect of the force preuailing vpon him, whereby hee was flaine, you name it vntimely, then doe I graunt vnto it: But if in regard of the time of his life you affirme it, I deny that the same may then be said vntimely. For why? hath not the eternall Creator of all things ordered by his diuine wisdom each matter to passe his course in sort to himselfe best befitting and most pleasing? how can you then say that so be vntimely, which by his heauenly moderation was so appointed? Assure your selfe if he had then been at home with you he had also died, you could not haue prevented it, his houre was come, so was it determined, *Assydeton* which way could he shun it?

What then grieueth you in this action? Is it that he was flaine? Consider with your selfe it was in his Princes seruice, his death was thereby the more honourable, for in so doing hee died as a man, as a souldier, as a Gentleman. Yea, but you shall neuer, you say, see him more? True indeed, but what of that? Is his death now greater then his absence before? Yes forsooth it is indeed, and why? because you had hoped then to see him againe, which by this meanes is taken away? Very well. You did then while he was liuing recomfort your selfe with hope, content your selfe now with necessitie, because it must needs be so, and you can no waies amend it. Is not this an end sufficient to determine all sorrowes? If you weepe, lament, cry out, and become grieued, requisite were it the same should returne to some end, that all your care, sorrow, griefe, lamentation, or what else should not appeare fruitlesse, that the intendment and determination thereof should be to some speciall purpose. See you then herein is no *Erutema* supply, the effects are bereft, the end taken away. Be not then so *Synonymia* fond, as to bewee that with your teares, whereunto belongeth *Brachiala* neither redresse nor meane of recovery. Who is hee that would *Gia* be so mad, as to cry vnto him of whom hee might be assured neuer to obtaine remedie? By cunning Art, beasts we see, though they be most fierce, are tamed, a meane is found wherewith to *Assydeton* breake *Epibome*

breake the Marble, the Adiant how hard soeuer it be, may by deuices be mollified: Onely death is of such force as no wayes can be conuinced.

Merisima. At the least-wife, if neither of these arguments might moue you to suppress your exceeding sorrowes, you must finally consider that we are Christians, and by the benefit of this corporall death, doe make exchange for an vncorrupted life, that the withdrawing vs from this vile earthly body of clay and filth, is a commutation to a sacred and heavenly progression, and that wee haue nothing left vnto vs, in all the trauailes, cares, disquietz, and heauie turmoiles of this wearisome liuing whercof to reioyce vs, but the expectation we haue of happinesse and euer-flourishing gladnesse. Suppose the Ghost of your husband were here present to see you in all this extremie, what thinke you would he say? How much disordered, imagine you, would he thinke you to be in your affections?

Procataphor. And were it not that so many coasts had seuered him both by land and sea, peradventure wearied with your bitter outcries in the conceited image and shape of death, you might in apparance heare him, in these like speeches accusing and rebuking such your distemperate actions, and with breathing spirit to cry out vnto you, saying: What is it you goe about? What meane you by teares to search out for a thing so irreuerable? Why torment you your youthfull yeares with such vnprofitable, or rather, as I may call it, desperate kinde of mourning? Why with such vnjust complaints accuse you Fortune, and so often doe appeale death and destinie of so hainous trespass? Is it for that you enuie my happie state, so soone transported from this vntoward soile, to a more prosperous felicity? Thus credit me, and in this sort (were it possible he could speake to you) would hee accuse you, in which consideration were there not iust cause think you (of such intemperance) why you should be greatly ashamed? Beleue me good Cousin, there is neither profit or liking at all, of this bitter continuance reaped, you haue already waded suffickently in your teares, you haue mourned for him in earnest loue as becomed a wife, it is now high time you be after all this comforted, Thinke that the greatest storme is by time at length ouerblowne, superfluity of coales increaseth rather heate then flame,

flame, the ardencie of affection, with vehemencie sufficient may be expressed, though not by extreme enforced. What should I say vnto you? You may not as other foolish creatures that are neither governed by wit, nor ordered by discretion, make your selfe a spectacle to the world, but rather with such temperance *Paradigma*, (for euen in this extremie of sorrow, is also planted a rare patterne of modestie) seek in such manner to demean your selfe, as the lookers on may rather pittie you, by insight of your great discretion, then in this sort to torment your self by a needlesse supposition. Much more haue I considered with my selfe, whereby *Peroratio*, to satisfie my griued imaginations, in which being recomforted, and repoled in my secret thoughts, I haue deemed it necessarie hereby to impart the same vnto you, beseeching that as well in regard of your selfe, as the little pleasure your friends haue to behold you in this strange kinde of perplexitie, you will enioy the fruits thereof with such sufficient contentment and satisfaction as very heartily I doe wish vnto you. And euen so tending my selfe in all things to your courteous and gentle vsage, I doe heartily bid you farewell. S. this of, &c.

Touching these Consolatorie Epistles, it is to be intended, that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parents, goods, or friends, in times of imprisonment, slander, persecution, sickness, in miserable old age, or plagued by disobedience, in ill successe of marriages, in pouerty, and finally in whatsoeuer grieue of minde, trouble, or aduersitie. In each of all which is, as I said before, vfed a great efficacy of perswasion for the mitigation of the same, by laying the troubles and vncertaine state of the world, with innumerable evils annexed to the turning whēle thereof, the community of the mischiefe to all, who though not with the selfe same, yet in some sort or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein we liue, the ineuitable force of that which is befallen vs, which because wee are worldlings must needs in like sort befall vs, how much thereby we may be wakened in contempt of earthly vanities, the inticing bailes whereof are enuemed with so many and sharpe poisons, that troubles are sent into

unto vs from God, to call vs thereby home unto him, that they are the scourges of our disobedience, that by such meanes we are discerned to be his children, that by patient sufferance, and entertainment of our harmes, we doe nearest approach unto him, who being in humane shape on earth, conuersing with men, was persecuted, slandered, towne upon him the most despised estate of poverty, and by cruell death was constrained, that they who are cloyed with most abundance, haue therelate the greater charge laid upon their neckes, and that no one then they are nearest to destruction, the height of whose estate oftentimes occasioneth their untimely deaths: finally, that it were bottellie to strive against their forces, in that we thereby seeme ignorant of Gods pleasure and ordinance, who working all things unto the best, knoweth perchance the punishment to be most fittest for vs wherewith if we were not entangled, we might happily forget him, and become carelesse regarders of his high and mighty excellency. So and in such manner may we waile in these actions, wherof hauing now deliuered sufficient, we will adde hereunto one example more, and therewith of this title conclude.

*An Example Consolatorie, pleasantly written to one,
who had buried his old wife.*

THE passing newes hitherward of the late decease of my good old Mistris your wife, hath made me in the very going away of mine ague fit, to straine my selfe to greete you by these Letters. In the inditing whercof, I many times prayed in my thoughts that I were as readily deliuered of this my tertian feuer, as your selfe are in mine opinion deliuered by such meanes of a hatefull and very foule encombrance. I doubt not sir, but you doe now take the matter heauily, being thereby dispossessed as you are of such an intollerable delight, as wherewith you were continually cloyed by the nightly embracements of so vnweldie a carcase. I haue, I must confesse, very seldome knowne you for any thing to mourne, neuertheless, if by such meanes you be happily constrained to change countenance, I haue prepared a golden boxe wherein I meane to consecrate all the teares you

you fled for that accident to *Berymbia* the Beldame of the Gods, as a relique of your great kindshp and courtesie.

Beleeue me T. I am forrie that mine ague hath not left me, and that I am not now in Lond. with thee, were it but to view thy lookes and manly behauour, after so hard a bickering and encounter, wherein thou was berest a heart of gold so daintie as I promise thee to some graue sober fellow, might haue become prery conceited, and a very sweet pigge-a-ny. Well T. thou must needs lose her, *ferendum est quod mutari non possit*: be not sad, I pray thee, we will finde out a better match wherewith to delight thee. Thou must consider that it is requisite that all things should be done with indifferencie, thee hath left a thousand pound in goods, and a C. markes by yeare vnto thee, let that content thee. What though she was not married a moneth to thee, thou must be a patient man, her long continuance with so much wealth might peradventure haue gluried thee. The gods haue become more sauourable to thy young yeares, then thy selfe doest consider of. She might I know haue liued longer time for age, (for fourescore yeares old I grant is nothing) the woman also in very good plight too, by S. Margery: but what of that? wee must, as I said before, beare with necessity. I pray God thou beest not overcome with sorrow, but thou maist take it quietly. There be men in the world that are so carelesse of their fortune, and so very fooles in their wishing, as they could content themselves greatly to be in the like predicament with thee: but thou I assure my selfe art of a cleane contrary opinion, I sweare no more good T. I am perswaded alone that vterly discontentedst thee. But hearest thou? play not the mad man for all that, I will rather comfort thee my selfe, then that thou shouldst dye for sorrow.

One thing greatly misliketh me, I heard say thou tookest an oath vpon her death-bed neuer to marry againe? See how loue may leade men? Good God it is strange. I promise thee I could hardly be perswaded thou didst so, without I should heare thee sweare it. Be not so forth good Boy, remember thy selfe, and thinke on the Philosophers words: *Non nobis solum uiti sumus*. Thou maist haue a wife man, and become the father of ninety nine children perchance ere thou die. Forswear thou nothing good

good T. but building of Monasteries and entering into Religion, for these my selfe dare vnder take, thou neuer wilt, nor meanest to doe. I would faine talke longer with thee, but I am wearie, and therefore intend to leaue the expectation of the rest, till I fortune to see thee. Farewell, (as otherwise thou canst not choose) hauing neither old wife nor feuer, wherewith to encomber thee. At S. this of, &c.

VVhat answer may be returned to all or any of these Letters, is to be expected according to the griefe or present condition of the party. The efficacy of the one whereof may be such, as endereth small arguing, and the inclination of the other so simple, as beareth with whatsoeuer may sound vnto them comforting. But for because the labour were endlesse to measure by writing, the affections of each one in particular, I will onely set downe for this one forme, the generallitie wherof may be inferred to the circumstances of any other. A Letter Responsorie therefore vnto any of these Epistles, should in the generall parts thereof containe (as someth mine) a Remuneration or friendly acceptance of their good wills, that so haue bene employed in comforting, and (if the partie so thinke mete, or the occasion so standeth) to commend the wisedome, learning, suauour, care or liking of him that so writteth, and therein also the good effects the same hath wrought, if some things (that may be alledged) did not impugn it, shewing his counsell is farre lesse vehement then our will, and therefore standeth not in respect thereof, in our minde, so much as it might haue done with many others. In conclusion, that we acknowledge neuertheless his great discretion therein, and that deserued account of his travell. Each of which places, both they are to be distributed appeareth in the example following.

*A Letter Responsorie to be conferred to an
Epistle Consolatorie.*

Good brother, I haue receiued your kinde Letters, wherein carefully, discreetly, and effectually, haue endeouored to minister sundrie comforts to my diseased minde, in all which I
confesse

confesse you have dealt with me as appertaineth vnto a faithful, courteous and louing brother, whereunto as much as possibly may be expected, I yeelde my selfe vnto you for the same most bounden and assured. Neither will I wrong you so much as to denie that in perusing the contents thereof, I was not sometimes by the force of your arguments a little withdrawne from the deep consideration and hard suppoise of my present euils, but entering againe into mine owne estate, and finding how mightily the blow of my forward missteps swaileth ouer my mistread spirit, I doe imagine the greatnesse of my losse to be so much, as in comparision whereof, whatsoever you have deliuered either in the mitigation, or qualifying of my harmes, seemeth farre lesse in quantitie, then the smallest that may be conceiued of all mine euils. Folly were it for me to thinke, or you to beleeue, that the pensiue imagination of a thing so neere, as whereupon concerned crst the summe of all my ioyes, pleasures and happinesse, could with the vehemencie of a few speeches (more of zeale then equitie deluiered) be suddenly removed. But (as hath the adage) *Omnis quum valetur ressa consilia agrotis damus*: For counsell is plentifull in every one whose conceits by freedome are exempted from any passion at all. Take it not so good brother, that I thinke you not for me (as wel as my selfe) to be a partaker of my grieffe, for I know it well you are, but yet the one proceedeth of chairelesse, the other of extremitie, you in pittie of my sorrowes, and I in the very touch of mine euils. What time may doe I cannot tell, to weare away what presently I feele to be forcible vpon me, yet feare I the worst, but will giue my selfe notwithstanding as much as in me lieth, to the practise of your counsels. How euer the case standeth, I must acknowledge, that very weightily you haue dealk concerning me, and for the same will neuer cease to thanke you. Fare ye well, this of, &c.

Antithese

Of Epistles Monitorie and reprehensive.

Chap. 18.

In this place we will conclude our Epistles Consolatorie, and passe out of the same title to the next thereof, which are Monitorie and Reprehensorie. The one part thereof being Monitorie,

nitory, consisteth in so warning to the vnerperienced such mat-
 ters as he knoweth not, in such sort as if there-with he should be
 thoroughly acquainted: the other, in skillfull explaining the of-
 fence of a thing faultie, which sheweth vpon to be reformed.
 And in so much as there be few men that gladly like to be sup-
 posed over-much faultie, or loue much to be rebuked for the
 greatnes of their errors, the order therefore of these monitorie,
 in setting forth what may be counted offensive, shall not accuse,
 but admonish from the greatnes of sinners of the same, quali-
 fying the bitterness of reprehension with a certaine manner of
 praise, how euer defect doe assist to the furtherance thereof.
 For in a gentle condition of minde, not altogether bent vnto
 euill, to suppose that the greater part is the better inclined, and
 it also in some good measure to commend, breedeth no small en-
 couragement to doe well, he to whom the admonition passeth,
 hauing meane thereby to thinke that his behauiour is not so far
 ouergrowne, but that presumption of his Vertues doe yet stony
 in mens opinions, or at the leastwise imagining that men are
 ignorant altogether of that, whereof they seeme to take no no-
 tice at all, he will studie the rather to hearken to such whole-
 some directions, and accordingly to reforme his manners there-
 unto betimes. And vnto (as you haue before in the examples
 Disualorie) so in this also it would not be amisse where we see
 an offence but new beginning, to induce many good conditions
 of the party, to be opposed against the same, and to lay before
 him, how ill-sounding it would be to the true commendation of
 the other, to be touched therewith. Or otherwise where we see
 an inclination (though no matter in action) to euill, to say, that
 not for that we see him spotted with such offences, we doe
 warne him from these foies, but to the intent he may thereby
 the better be instructed, in the wlenesse and discommended
 parts of the same, or that because we see for the most part led
 away and easily sliding in to euill, we set before his eyes there-
 in, the hazard and inconuenience of such euill. Now if the matter
 be so far forward, as we finde it a plaine and open imperfection
 in him to whom we write, let vs then consider the weight or
 smallitie of the action, which being so monstrous or notori-
 ous, it then needeth not admonition, but sharpe reprehension,
 and

and is thereby secluded from the parts hereof, but not being intolerable in his age or estate, in whom the same is found, then shall we not aggravate, but extenuate the apparance thereof, shewing that it is a thing common for men to fall, chiefly young men, who by the furious sting of their youth, and want they have of aged experience, are hastily led therunto: but yet there-withall how many waies necessary it is, that he be withdrawn from the same, lest happily the long intertainment given to a fault, make it become a great offence, and consequently he be thereby led into farre more dangerous evils. Hereupon may we manifest unto him our love and tender care we have over him, compelling us for such cause to forwarn him, declaring that our selves falling into the like errors, would be glad at his hand to finde the like, if the skill and experience of the party might so much perswade. Another kinde of admonishment or reprehension there is also, when men deale with those who are highly before them in account, unto whom either eminent danger or occasion of great hate or dislike pursuing the same, forbiddeth in expresse manner to use any teares, in so much as their estate (being peradventure lofty, and of power to command or sway over us) will not admit by witting to intermeddle with their actions, and yet happily by reason of some hard dealings offered unto us, or our friends, might some much so perswade in one sort or other to give them notice of it, whereby to avoid (if it be possible) the expected vehemency and intolerable support of the same. With such men to deale, behooveth, if at least-wise we be compelled therunto, to make a recitall of many vertues, such as might be commendable and beautifying unto so great estate and authority, and there withall set forth the worthinesse to the uttermost of that we wish to be in him planted: and fainedly also we may suppose those Vertues to be insinuate in his person, and how much they are furthering to his name and reputation, by occasion of which, we may in the contrary have meane to lay open all those vices, the insupportable burthen, vile, and execrable hatefulness, or what bad purpose soever is in them concluded, shew how much they impugn the state, rule, or authority of any one, what blemish they cast upon him in whom they

are frequented, how they destroy the good parts for which man mighty and gracions have desired to be commended, the conceit whereof may be with such facility and excellency carried, as that he to whom we write, shall with some insight thereinto, receive a speciall view of his owne faultinesse, yea, and by the conseruence of the same, may also partake with his owne imaginations, the particular loue and hate generally attributed to either of both, whereto what other thing shall we goe about, but in silence to admonish or reprehend what in each of those ought to be refused or followed, which manner of writing performed to such end and example, without shame and blushing at all, each one may lawfully use, otherwise palpably to affirme, those vertues and praises to be in a man in whose actions (becoming most notorious in all kinde of apparence) no one thing is to be found so plentifull as very wickednesse it selfe, this were a flattery most detestable, and of all others most filthy, to be in any writer received: yet such kinde of admonishment or reprehension as is before recited, is partly alledged to haue bin used by a certaine paye man, who neighbouring nere vnto one worshipfull and of great account in calling, but therewith more practising with vehemency, then honestie vsing his knowledge of the lawes, had sustained a mishap by an Oxe of the Gentlemans, who being a fierce beast, had goared a Cowe of the paye mans. The paye man hauing received wrong, and doubting how to haue recompence, by reason that the Gentleman was of as noted authority as knowne hardnesse, and to whom expressly he durst not complaine of the injury, deuised yet this subtilty wherewith to entrap him. He cometh to this great mans house, and being brought to his presence, Sir (said he) I am come to deliuer vnto your Worsh. who are a Iustice in place, for righting of wrongs done and committed, a matter very conscionable to be respected, and for which in my opinion there ought to be made a recompence. An Oxe of mine being a naughty beast through the default of mine owne sense hath goared a Cowe of your Worships, which is now lost and dead by the mishap thereof. Must then so, said this great man, by my faith thou must then pay for her. And good reason too, said the paye neighbour, for it was a wilfull offence: but

but and if it please your worship, I mistake mine errand, for in truth, it is your Ore that by default of your owne sense hath entred my ground, and gouerned my Cole. And then (quoth the other) the case is altered, we will talke thereof at some moze leisure hereafter. Now howbeit the poore man happily departed without recompence, yet at the least by this pretty deuise he made the Gentleman to vnderstand his fault, and so farre as he best might, did both admonish and reprehend his owne hard and inturious dealing by so witty a conclusion: for had he not thus gone about the bush, it is like he had not onely been frustrated of recompence, but also boide of any sentence at all of wrong, which by this handling the matter, was by the Gentlemans selfe, clearly on his part adiudged. Infinite sorts of these, as well in the wise sayings of Philosophers, as in other written histories are extant, which for breuitie I omit and leaue to the desirous thereof, for their better satisfaction, and hence will pzoceede to the examples of these two generall sorts of Epistles.

*An example Monitorie concerning a stayed
and well gouerned life.*

THe execrable force of mischieuous euill, is such, and the malevolent disposition of the heauens to some people so great, as that hauing once thoroughly planted the satall sting thereof in the mindes of many, it seemeth they be created to none other end, but onely by daring to perpetrate whatsoever matter of villany commeth in their mindes, to purchase to themselves with the determination of a shamelesse life, the limited reward of a shamelesse and ignominious death: This enchanted course, perceiving in these dangerous times how much it hath bewitched the estate of the whole world, and considering with my selfe, that by reason of your fathers late decease, you being a greene youth, voide of experience, bent to the trial of all companies, richly possessed, and wealthily endued, are now left into your owne hands, and thereby deliuered from the plausible and quiet moderation of a faithfull and louing guide, vnto the endlesse reach of a youthfull, carelesse and vncontrouled

Exordium.

liberty, hath moued me in respect of the care that euery crist had of you, being yet but a child; and in assured testimony of the memory, I haue otherwise proceeded to the ghost of your deceased louing Parents, to admonish you of some few things, for the order and conseruation of your liuing, being a course so important; as that in the admittance and exercise thereof, cannot but consist the scope and afterfruition of all your happinesse and benefit whatsoeuer.

Paradigma

And first of all, will I call vnto your remembrance, that being the sonne of so vertuous a father as you are, how greatly it importeth vnto your estate to be well gouerned, that as well the precedent vertues, as ancient possitions of your ancessour, may in your person be reliant, that of your deceased Parent (as well as in corporall shape and fauour) you beare (in minde) the very true image and portraiture, that you stand not more in your actions vpon the glorious name or title of a Gentleman, then of the very true and worthy condicions and behauiours, that rightly doe produce and make a Gentleman. And albeit I finde no great apparant cause (your youthfull head and vnslayd state of head-strong liberty onely excepted) that may induce any argument or supposall to the contrary, but that you are of such and so worthy regard, as that in your life & conseruation, you deeply enough do conserue of all or any part of these instructions or admonishments, which I now goe about to offer and preferre vnto you, yet knowing how many, and how sundry are the euils wherewith our mortall state is endangered, how diuers are the motions to wickednes, & how many wayes we are ready to fall into the crooked paths of the same, I could not but warne you, that comming euery now into the middell of the world, as you doe, you shall finde sundry baits and allurementes, drawing you into the worst & most vilest parts thereof, that vnlesse you were directly gouerned with the right rule and square of an honest and sober life, twenty to one you would not onely fall very deeply into the inconueniences thereof, but (without great and vnexpected matter leading you to the contrary) be drowned and overwhelmed in the gulfe thereof for ever.

You must call to minde, that liuing in a place so ordinarily frequented as is the City, wherein you are, and being in fellowship

ship with so many and diuers sorts of men as you now be, conuerſing alſo with the innumerable multitudes of perſons of all eſtates, conditions and faculties, as you doe, it is no difficult thing for a yong youth of your birth and quality to be led into lewdnes, of a wanton to become diſſolute, of a ſpender, to be made a conſumer, or of a towardly Gentleman, to be framed to an vntowardly companion. Much may the euill example of ſome lewdly giuen, conduce herunto, making you to beleeue, that to become a roiſter is credit: to become a ſwearer, valiant: to ſhew your ſelfe a waſter, liberall: to be a drunkard, is fellowſhip: to maintaine rake-hells, is bounty: to become fantaſtical, is youthfull: and to be an vnchriſt is to be counted gentle. But better entering into theſe things, then by common aduiſement men in your caſe ordinarily doe, it ſhal appeare contrariwiſe, that in gaining of credit you are to become modeſt & diſcreetly behaued: in being noted to be valiant, you ought to be a ſupporter of honour: ſhewing your ſelfe liberall, it ſhall bee in rewarding the good: in maintaining of fellowſhip, you ſhall uſe ſobriety: in being bountyfull, you ſhall remunerate ſeruices: in manifeſtation of your youth, you ſhall entertain honeſt pleaſures: and in being gentle, ſhew your ſelfe therewithall frugal.

The Aſſe goeth out in the morning to carry burthens, and in the evening receiueth his prouender for aduantage. The Ox grazeſh all day in the paſture, and at night is carried to the butchers ſtall: their reward is their feeding, and the contentment they require is onely to fill their bellies: behoueth that men alſo who from beaſts are ſequeſtered by many degrees of reaſon, ſhould of their continuance and ſmall determination liue a like careleſſe? No verily, it is too much vnſcemely. Such illuſions as theſe, are not fit for a man, who by the nobility of his creation was ordained to ſway ouer, and not to become ſubiect to ſuch vilitie. You now being at your owne choiſe and liberty, muſt be warie and giue great diligent aduertifement to all your waies, you muſt eſchew and auoide not onely the very euils themſelues, but alſo all occasions inducing or partaking with thoſe euils, you muſt imagine, that to be in all things temperate and diſcreete, doth ſolely argue a reputation to be within you: ſhun vice as you would doe a ſerpent, ſhew wicked company as a peſtilent

Parimie. lent infection, doe alwaies things worthy your selfe, affect not so much the vaine-glorious title of praise, as desire how and in what sort to deserue and winne praise. Esteeme nothing so precious as time, abandon sloath, and in all your societie (as neere as may be) accompany with the best. Consider that such as is the tree, such is the fruit, who toucheth pitch must needs be defiled. With the good, thou shalt be made good, and with the euill thou shalt be peruerred. Thinke none so great an enemy, as he that misleadeth you. Misdeeme no man willingly, and giue occasion to all men to iudge of you indifferently. These counsels (fore-warnings of your ruine or happines) if aduisedly you will hearken vnto, and faithfully lay vp among your chiefest secrets, it shall no waies repent you to haue bin admonished, nor discontent me in this sort so much to haue counselled you, in that pursuing the effects hereof, you shall become such as I wish you, and your carefull father if he had liued would haue bin glad to haue seene you. The Almighty guider and moderator of all our actions, bleise & keep you. Farewell, from my house at D. this of, &c.

Peroratio.

Another Epistle Monitorie, touching the reformation of a Courtiers life.

Exortatio.

Albeit good brother, I know the matter of my writing will become offensive vnto you, and that I am not ignorant what heauy aduersaries you haue, that daily doe goe about to suppress the sound and faithfull aduise of those, who without flattery doe wish heartily well vnto you, and studiously are busied at all times for and towards your good. Such neuertheless is the loue and duty that I owe you, as seeing you in so great an error as you are ouerwhelmed in, I cannot in respect of our brotherly affection, but I must needs warne you of it, whereof if you become not repentant, and a renouncer betimes, I doubt not onely the world will cry out against you, but God also in high displeasure will be angry with you. Truly for mine owne part I am ashamed, and also it greatly grieueth me euery where to heare of this extreame couetousnesse and hard dealings, by you vsed towards your poore tenants, and other the inhabitants about you, who notwithstanding that GOD

Monitionis.

Narratio.

bath

hath abundantly blessed you with riches more then sufficient,
 you be yet so miserably bent vnto the world, as you care not by
 what district and seuer handling you doe attaine vnto your
 wealth, onely so you haue it, or can come by it. Alas, what
 cries doe you procure against you of the poore and wretched
 people, who being plagued with the hard yoke you lay vpon
 them, are not able of themselves to redresse, but onely doe pray
 to God that he will for them reuenge it? The matter is too hate-
 full, and so great is the oppression and wrong thereby offered,
 as it cannot continue. Might my words become of waight vn-
 to you, I would wish you to leaue it, and if not for my sake, or
 in regard of your owne credit thereby so greatly blemished and
 impaired, and your good name and fame vtterly by such
 meanes obscured and defaced, yet for Gods sake, who com-
 mandeth charity and right to all men, who willeth that we doe
 to euery one as we would be done vnto, who forbiddeth by
 such execrable lucre to heape to our selues so vniust and filthy
 gaine, you will refraine it, reforme it, and amend it. In truth
 you doe not know how much euill thereby you procure vnto
 your selfe: the blinde desire you haue to heape vp riches will
 not permit you to see, what rashcours, mischief, impiety, terrour
 and dread, you crowde so neere together, the little care you
 haue of the world to come, so quencheth your affections, as with
 haue not power to behold the enormitie wherein you are so ve-
 hemently transported. For shame abstaine and become not the
 common obloquie of all men, be not you the man alone
 whom so many shall curse, and all men for thomost part cry
 vengeance vpon. Otherwise, if by no admonition you will re-
 lent, assure your selfe, God who is the righter of wrongs,
 will in most seuer manner compell you vnto it, and in the end
 by great rigour punish you for it. It little liketh me that herein
 so iust cause remaineth, as whereby I am forced in this sort to
 argue with you, in which action the nature of a brother may
 giue you to vnderstand in what sort I admonish you, and with
 what louing care I retaine you: the consideration of which hath
 moued me (as my selfe would wish in the like of whatsoeuer
 I should haue erred, to be dealt withall by you) to account

Exposition.

Merisimul.

Asyndeton.

*Brachio-
logia.*

Metonymia

Peroratio.

Sententia.

the sweet rebukes of a friend to be farre more profitable then the dissembling glozes of a cruell and bitter enemy, to which end whatsoeuer I haue said, may in like manner be conceiued by you. Farewell. L. this of &c.

*An Epistle Monitorie to a father, touching the lewd
and ill-demeanour of his Sonne.*

*Sordium.
Allegoria.*

Narratio.

Antithesis.

Eretema.

Apologia.

THough it seeme an approoued folly to cast pearles before Swine, or to offer a golden saddle to an asses backe: yet (not that I thinke either the Sowe worthy of the pearles, or the Asses fit for the saddle) I haue written vnto you, the one cause, to manifest vnto you the vile and bad parts of your son, wherof you will take no notice, and of which this letter heerein inclosed shall beare sufficient testimony: the other for charities sake, to admonish you which are his father, that by your timely looking to those matters, you may winde him from that, which by small sufferance will breede your woe, and his irrecoverable destruction. I haue vnderstood that hauing beene found heerebefore in the like pilfering with two Masters that he serued, and the secret information thereof being brought to your eares, you mistooke his courtesie that told you, iustifying the matter to be false that was deliuered you, and not so much as examining the action, (which a good father would haue done by all manner of indutry) you allowed your sonne for honest, and affirmed that it was vnpossible he should enter into any such theeuery. If I see the childe of such a father come to an euill end, I will not maruell at all, seeing that besides the ordinary inclinations already graffed in his yong years his parents are content by winking at it to giue him furtherance, and in a manner to affirme it shall so be, in so much as thereby seemeth, the sonne hath sworne he will neuer liue honestly, and the father hath promised that he will set him forward to *Tyburne* for his villany. Is it reason that men (of zeale and conscience) should goe about to pitty their misfortunes; who haue protested neuer by compassion to preuent in themselves the iust and appropriate reward of their owne euils? What shall I say to the vnhappy father of such a son? or rather vnhappy childe of such a father, whether shall I forewarne

warne him or you, the purposing, the other animating, to what vnto each of you in the end must become a particular desolation? Truly these things will not continue, they cannot long hold. Well (not in respect that either of you deserved so much at my hands) but for pities sake, I am content to beare with your *Prolepsis.* infirmities, and (so you will not vrge me to your owne harmes, by your courtous, though not so much as honest vsage, for honestly willeth I should haue mine owne againe. or recompence) will part with my losses: but yet therewithall warne you (to which end I haue written this letter) that you prevent your *Orismus.* mischiefs betimes, you doe consider the successe of your owne harme. So long the pot goeth to the Riuer, that at last it cometh broken home: euery man will not deale with you as I doe. It cannot be, but you must needs know, nay rather be a partaker *Parimia.* of your sonnes euils, how euer you dissemble with the world, and face out the matter before people. Take heede, I say, God *Metanoia.* when he striketh, smiteth home, you will else repent it, for it will none other wise be. Because I haue yet some hope, that by dri- *Sententia.* ning into your conceit the enormity hercof, and discovering the packe which you said was lockt vp from your seeing, that at the least, wile for the feare of God, and to saue him from the gallowes, you will endeouour to chastise him. I haue sent this bearer, *Allegoria.* who can informe you of the truth, time, and place, of that which you goe about to throwd vp so couertly, and if afterwards you will not bridle him, I protest his shamelesse forehead must be corrected by iustice, & the laws must further passe vpon him. Surely *Metanymia.* not for enuy of the person, but for the shamelesse brow he beareth, as one that had done no offence, to prouoke me by euill vsage to blame his faults, that otherwise by good counsell would haue couered them: I thinke it a deed meritorious to haue him punished: if you haue a desire as a father to cherish him, haue a regard as a friend betimes to correct him, otherwise you shall *Antithesis.* sooner see him come to shame, then any wayes climbe vnto credit. But for ought that I can beare, both father and mother are *Petoralia.* so addicted to the bolstring of his doings, as that it seemeth they haue already vowed their infamy to the world, and his life to the gallowes: good counsell may doe much, and though in taste I seeme

138. *Epistles Monitorie and Reprehensorie.* The English

I seeme a bitter enemy, the prooue in triall shall be better then of a fawning friend.

*An example reprehensorie, wherein a man of wealth sufficient,
is reprehended for marriage of his daughter, to the
riches of an old wealthy Miser.*

Exordium.

Sir, I am not a little grieved for the loue I owe you, to see that
in these ripe yeares of yours, wherein men commonly are
fraught with discretion, you neuerthelesse doe very indiscreetly

Arctonomia

goe about to compasse a matter so repugnant to reason, or any
manner of considerate and sage aduiselement, as whereas the
world can but wonder, and whereof all that know you or by any

Proposita.

meanes may vnderstand of the match, will no question greatly
accuse, and for euer condemne you. It is deliuered with vs here

Metaphora.

for certaine, that you are intended (vpon the doting affection of
a miserable old man, your neighbour, whose yeares are as well
fraught with diseases, and his manacled and benumbed olde
ioynts with imperfections, as his barred coffers with coine) to
marry vnto him my Neece, your yongest daughter, vpon a sud-
den, and that to the furtherance thereof, you offered to contri-
bute of your own store a reasonable & sufficient portion. Trust
me when I heard it at first, I deemed it as a counterfeit iest, think-
ing that the man whom I so well knew before time, could not

Antisthesis.

on a sudden become such a paragon, as wheron a maiden of her
feature, youth, accomplishment and fauour, could so quickly be-
come enamoured; neither thought I, that howsoever the dotage
of the old man stood as a conceit to smile at, that you for your
part would so much as vouchsafe to hearken to it, especially at
any time so seriously to speak of it, much lesse to open your purse
to become a purchaser of it, or constraint at all to enforce her
fauours, to giue signe or token any wayes to it.

Auxesis.

Alas sir, was there no one thing more wherein besides you
could ouer-shoot your selfe, but onely in so bad a purpose, an ac-
tion so vn honest, an intendment so vile, a matter so much impug-
ning nature, as that the very earth, or hell it selfe, could not belch
out against the faire Virgine, so huge and so intollerable a mis-
chiefe,

Ephorasis.

could ouer-shoot your selfe, but onely in so bad a purpose, an ac-
tion so vn honest, an intendment so vile, a matter so much impug-
ning nature, as that the very earth, or hell it selfe, could not belch
out against the faire Virgine, so huge and so intollerable a mis-
chiefe,

Synonymia.

could ouer-shoot your selfe, but onely in so bad a purpose, an ac-
tion so vn honest, an intendment so vile, a matter so much impug-
ning nature, as that the very earth, or hell it selfe, could not belch
out against the faire Virgine, so huge and so intollerable a mis-
chiefe,

Emphosis.

could ouer-shoot your selfe, but onely in so bad a purpose, an ac-
tion so vn honest, an intendment so vile, a matter so much impug-
ning nature, as that the very earth, or hell it selfe, could not belch
out against the faire Virgine, so huge and so intollerable a mis-
chiefe,

chiefe, to match I say, the matchlesse fauour of so yong and daintie a peece, to the filthie, tawnic, deformed and vnseemely hue of *Prasomma* so wretched and ill-fauoured a creature? What nature is this, to *sa.* worke vnto her whom of your owne flesh you haue engendred. *Amisthesis.* whom so long you haue nourished, whom to such and so many *Synonymia.* perfections you haue trained: vpon a sudden; nay, euen in one moment, so manifest an occasion to cast her away, not yeelding *Metanoia.* vnto her heauie censure, so great a benefite as death, but ten thousand griefes, the least of all which is worse then any death that *Hyperbole.* may be, wherein comfortlesse she may complaine, grieue, and be-moane her selfe without any reliefe at all, but by the precious price and hazard of her owne soule.

How vnequally doe you deale herein, to render vnto her being scarce sixteene yeares of age, a husband enfeebled by fourescore yeeres and vward, whose toes are swolne with the gowt, *Hypotiposis.* and legges consumed with the dropsie, whose leane carkale beareth no apparance but of old scars, and stifned limmes become vnweldie supporters of his pined corps, who in furies must fence from the least blast of cold, and dew of nappie Ale cherish with *Metaphora.* warme fires, whose night-cap carryeth more store of heate, then *Antiphrasis.* all his bodie doth of agilitie or strength, and nose farre more fruitfull then saourie, with distilling drops downe trilling from *Antiphrasis.* thence in the freshest spring of the iolliest seasons maketh ill-fauoured refections? What wrong doe you tender the poore maiden therein? How vnworthie and farre ill-beseeming is the same to her, who hath such a father, and apparantly shall be knowne to be such a mans daughter? shall you not therein be noted of *Erosma.* great folly, will not all men laugh at it, pittie it, cry shame of it, and her selfe poore soule pray to God to reuenge it.

It is too much intollerable, beleue me, that you should endeavour in this sort by colour of your fatherly authority to constrain her, whom (albeit shee is your owne childe) yet may you not so forcibly compell vnto so vnnatural an extremity: Consider with your selfe how grievous the thing you goe about *Commotio.* to compasse, may returne vnto her; and whereas liking & choise is of all other things in case of marriage to be accounted most dearest, you not onely against her will, doe endeavour to induce a breach

breach therof, but also doth giue her ouer into the hands of such a one, whose inequality so farre forth disceuereth from her appetite, as that it cannot otherwise be, but (as vnto all others, so vnto her chieflly) it must become vnflufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to the passe, wherein she should participate the vertuous and modest vse of that, whereunto her yeares haue adapted her, and for which end and purpose, marriage was by Gods

Antithesis. sacred ordinance at first ordained, in stead of a louing and
Metaphora. contented husband, to giue her a withered old Truncke, in lieu of sweete and mutuall society, to wed her to sorrow, and euil loathing griece, to endow her with larger profit, then with honest contentment; thinke you that she is a stone, that her senses from others are different in their right operation and qualities, that she more or lesse, or in stranger sort then any others, can become therein more forcible, or lesse iniured? No sir, assure your selfe, you must needs heape vp no other but extremities vpon her, it cannot be, but if you proceed heerein, you must of force vndoe her, the end and conclusion is so viterly bad, as it cannot be removed.

Petition. Returne then vnto your selfe, and thinke herein what best be seemeth your daughter, remember that what you take in hand in that action is vngodly, vniust, seuer, and vnnaturall, that ingiuing such a husband, you shall giue her (without the greater grace of God) and him both to the Diuell. Consider that you are with piety, and to a Christian purpose and end, to moderate your authority, weigh with your selfe that the couetousnesse wherewith you are overcome is no purchase to her of safety. And ballancing all these in the waight and cords of equality, withdraw your selfe, and by such meanes become disswaded from so great an absurdity. So may you the more easily performe that vnto her belongeth, as a kind and louing father, and for the profit by this trauaile reaped at your hands, bind her and all vs with greater seruencie to loue you, whereon concluding the scope of all my former desires, I end, &c.

Epiphora.
 III.

An Epistle Reprobatorie to a young Gentleman.

ABout seauen dayes passed, I receiued letters from my brother N. the long expectation whercof, and desire I had to be informed of your well doing, made me inwardly reioyce at the first view of them, supposing that as I deliuered you out of my hands, I should still haue found you in the same predicament, without alteration, or so much as any surmize of that whercof I haue beene thereby aduertised. *Naturis.*

It is long since indeede that you were with me, at which time you were in manner a childe, neuerthelesse in those tender yeares so towardly giuen, and of so milde and gentle disposition, as there was great cause why then I should esteeme of you, and much matter offered to all others that knew you, whereupon to commend you. But now if it be true, as I am informed, your actions are turned quite contrary, you are become a changeling, you are no more the same, but another in quality, minde and operation. If this be so, you haue surely taken a wrong course, in exchange of vertue, to make choise of vice: in stead of laudable exercises, to admit a number of lewd qualities: in place of good and honest vsage, to enter into a life vnciuill, lewd and sauage: your company-keeping is (as is reported) without any order, your studies are carelesse, your pastime recklesse, your rabling drunkenesse, your liuing vnchristianesse: finally, blushing before times at all things; for their nouelty, you dare boldly now to aduenture any thing, be it with neuer so great infamy. These things, my good Cousen, I must tell you are vnfit for a Gentleman, and much ill-bebecoming that education of yours, wherunto they were neuer accustomed. From these, if you will doe aright, you are now to weld your speedy course, and quickly to depart, calling to your remembrance, that what approbeth the condition of euery ordinary person is not meete for your credit, and what in men of common account appeareth to be no blemish, is in your reputation held to be a great and notable faultrinesse. *Synonymia.*

When men desire to be well famed, and by true renowne

143 *Epistles monitorie and reprobatorie.* The English

Himes. to rise vnto worthinesse, they flye sloath, and giue themselves to auoide all occasions of idlenesse, they endeavour to become painfull and industrious to couer things of highest account, and to be in company with the most vertuous. Their credit hath no support by vanities, they seeke not their reputation among runnagates, they conuersie not with Tauerne-haunters, and bibbers, they liue not with men of vilde account, dissolute and vngracious, such kinde of meanes (as insufficient to glory) they deeme wretched and opprobrious.

Epiphonema.

Antithesis.

You now if you would be such as you ought to be, must also pursue the tract of these, the sweetnesse and delicacie whereof (if but a little you will pierce into the lowre and barsh taste of the other) you shall quickly conceiue, marke but the praise, benefits, estimate and good report, entertained with the one, and on the other side, the discredit, shame, discomfort, and vile reckoning alwaies made of the other, and then iudge by your owne decernement, how much and how greatly you are led awrie, in thus carelesly roaming vpon others vilties, and concluding with your selfe vpon the ill conceit that all good men haue of such hatefull and disorderly kinde of liuing, returne betimes, ere too late, for want of good aduisement, you foolishly begin to cry out of your winning.

Principijs obsta, sero medicina paratur.

Cum mala per longas conualueris moras.

First stop the cause, too late doth Physicke come,
When euils small, to great (by sufferance) run.

Credit me (whom euer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, will to a good minde become so vile and so odious, as not without great sorrow and griefe may be wiped away. I dissemble not with you in that I say, for you shall finde it and proue it to be true. It is a shame for any man in those yeares, wherein of all others his towardnes should chiefly be effected, to be accounted then bad, vilde, lewd, &c ill demeaned, much more for a Gentleman, whose education was so good, whose infancie so well trained, whose adolescencie so formerly with all kinde of vertues indued, to become, now when most discretion should sway in him, worse then before, more disordered then when hee

Anaphora.

was to be corrected, kisse commended in his owne government then he was vnder anothers intertainment.

The loue that I beare vnto you, maketh me the more largely hereof to enforme you, which for that I deeme not of all ill seede sprung out of your owne nature, to be growne vp into such kernels, I doe thereby adunge, that with more facility they may be disseuered, the branches I know are of others wearing, which I neuer wish to be so farre forth liked, as to become of your owne gathering. From the inconueniencie whereof, I hitherto haue studied thus much to withdraw you, as he that most of all desireth aboute any other to enjoy you. The haste of the messenger, and wearinesse of writing enforce me to leaue. God who is the conductor of all happy endeavors, bleesse you, and till I heare from you againe, my selfe will expect the best reformation that any good opinion may induce in me as yet to coniecture of you. Fare you well, this of, &c.

Of Epistles Amatorie.

Chap. 19.



Divers other paterns of sundry occasions com-
 ended vnder this title, might besides these here
 be put downe, whereof because I haue so largely
 spoken in the discourse before these Epistles,
 I thinke the examples already proponed to be suf-
 ficient. And now to the least of all these diuisions yet
 vnspoken of is Amatorie, whereof because the humours of all
 sorts with loue possessed, are so infinite and so great an vncer-
 taintie in them: maineth, as that perchance euen in the very writ-
 ting of his letter the loue himselfe is sometimes scarce certaine
 of his owne intended purpose therein, the lesse must of necessity
 be the precepts of the same, so that in some of them we require
 and intreate, in others expostulate the matters and occasions
 falling in the neche thereof, other times complaine, another
 whispe satire and speaks faire, then purge or cleare an accusa-
 tion supposed against vs. Finally, innumerable are the deuises
 wherewith the reines of loue are conducted. But in as much
 as I haue heretofore giuen vnto all other titles their generall
 precepts,

precepts, I will some what also in this place speake to the purpose thereof. In which I must first referre the writer unto the consideration of the honesty of the action by him practised to be iustified of, and then for the places of request, complaint, exposition, or avoidance of any thing therein happening to the weight of his owne assertion. which how vehemently, as tenderly it weigheth, himselfe can best tell: and lastly, for the well ordering of either of these, to the examples Peritorie, Expostulatorie, Defensorie, and Excusatorie in this booke plentifully delivered, wherein howbeit the matter of loue is no wayes expressed, yet to any capable or well-disposed conceit, the conuenance thereof cannot in the false exchange of the subject be without some import unto them.

In this place there might also be made a distinction of loue, wherein a Sympathie of minde from man to man as well bindeth together by an indissoluble league of amitie in their hearts in one, as betwixt man and woman, and that for the most part by a farre more weighty league, and more inuoluble discretion. But sith the alteration thereof, as it much differeth in quality from the other, is also alike exchanged by title, that one termed by the name of Friendship, and this other chalanging onely to be deciphered by Loue, these amours in this definition shall onely be intended such as are modestly tempered from men into women, and so accordingly herein to be exemplified and written vpon. And howbeit, the little experience I haue had of some conuersing in this kinde of study, hath sufficiently taught me to know, that the very insinuat or settled impression of this kinde of fantasy is such a schole-master to inuention, and so cunning a refiner of any well-disposed conceit, as that with very small helpe it thereby commonly performeth much more then well could be otherwise intended. As the helping and putting so; wards whereof, a number of excellent penned discourses onely pertinent and seruing to the efficacy of these amours, are with the greatest singularity that may be delivered, yet in so much as this booke taking vpon it to set forth of every the titles therein distinguished, some one or other particular example, may not by the defect of these, seeme to haue any want of that which by it hath bin formerly promised, I haue thought
god

god for other sake, to pursue also in this place, the effect of this Epistle. The circumstances thereof by the examples following shall be tendered.

*An example of an Epistle, for the first entreaty
of good will.*

THe long and considerate regard, by which, in deepe contemplation I haue eyed your most rare and singular vertues loyned with so admirable beauty, and much pleasing condition grafted in your person, hath moued me good Mistresse E. among a number whom intirely I know to fauour you, earnestly to loue you, and therewith to offer my selfe vnto you. Now howbeit I may happily seeme in some eyes, the least in worthines of a number that daily frequent you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingness, wherein, if a settled and immouable affection towards you, if feruent and assured loue grounded vpon the vndeceivable stay and proppe of your vertues, if continuall, nay rather inextinguishable vowes, in all perpetuity addicted vnto your seruices, if neuer ceasing and tormenting griefe vncertainely carried by a hazardous expectation, closed in the circle of your gracious conceits, whether to bring vnto the cares of my soule a sweete murmure of life, or seuerer sentence of a present death, may ought at all preuaile either to moue, entreate, sue, sollicite, or perswade you, I then am the man, who shrining in my inward thoughts the dignitie of so worthy a creature, and prising in deepest weight (though not to the vndermost value) the estimate of so incomparable a beauty, haue resolved liuing to honour you, and dying neuer to serue other but you, from whose delicate looks, expecting no worse acceptance, then may seeme answerable to so diuine an excellency, I remaine

*Your most passionate, loyal, and
perpetually deuoted, &c.*

This example, seeming to be in the superlatiue degree, it is intended that the direction thereof at the like, should passe
into

unto such a one, whose birth, education, or other complements, may sufficiently answer the greatness and efficacy thereof: otherwise to one meaneely demeaned. or farre lesse enabled to indite, or offer the like, it might seeme unto the writer greater indignity, as well in judgement, as by an apparent want of some other sufficiency: For which I thought good to admonish thus farre in this place howbeit in the second Chapter of this booke, I have, touching a respect in all writing to be had unto the party, his parts, place, and qualittie, plentifully already discoursed.

An example to that purpose.

GOOD Mistresse E. I am bold, though a stranger, to make these Letters, messengers at this present of my good meaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entire and heartie good will, which I protest to beare you, to make present (as I will thereupon, that on so bare an assertion you should immediately credit me, I prize your worthinesse at farre greater value, and weigh your good allowance so much, as I onely desire, that by your favourable liking I may intreat to have access to you, not doubting but by my being in your presence, I shall so sufficiently by apparant proofs maintain the efficacy of that I now protest, and give you so good occasion to decree well of me, as you shall have no reason to repent you, that upon so honest & loving a request you have condescended to my intreaty. Whose health and prosperity rendering in all things as mine owne, I send you with my Lower a token of that great affection I beare you, which I most heartily pray you to accept of, and weare for mee. And even doe continue.

Yours, if so you please to accept of me, &c.

An answer to the first of these Epistles.

THAT men have skill, and are by sundry commendable parts enabled to set forth their meaning, there needeth, as I thinke no other testimony then your present writing. your eloquence is farre beyond the reach of my power, & the multiplicity of your

your praises finer for a Poeticall Goddesse, then to the erection of any such earthly Deesse. For my part, I hold the as the fantasies and toys of men, issuing from the weakest of their humors, and how farre my selfe can deserue, none then my selfe can better conceiue. Being one of good fort, as you are, I could do no lesse then write againe vnto you, the rather to satisfie the importunitie of your messenger, wishing such a one to your lute as well might paragonize those excellencies you write of, and answer euery way vnto the substance of all those inestimable praises. So hauing, your loue and your writing, might (as I take it) be best fured together:

Yours, as farre as modestie will, to answer
were your courtesies, &c.

A Reply to the same Answer.

GRacious object of my pleasing thoughts, and mistresse of all my inward happinesse, sweet were the lines you wrote, God weav vnto me your seruant, how comfortable, & how precious, knowing that their premeditation had issue from those your peerlesse excellencies, and the touch of those letters passed the guidance of your delicate hands, how sharpe or powerfull soeuer be the weight of the same, the lesse shall be the grieue, in that she whom I honour and estimate aboue all others hath vouchsafed to wish vnto my lot the accomplishment of all those excellencies, which none but her selfe can paragonize, and wherein she onely goeth beyond all others. Vouchsafe (sweet Mistresse) that what vnto you is intended to be pleasing, may not seeme disgraced, by the ornament of *Eloquence*, the Soueraigne and praise-worthy *Glory* wherof, beautifyeth both speeches and reasons. Too dull are my senses (I confesse) to blaze forth the weight of your merits, your accomplishments being so manifold, as whereout (if euer any earthly Deesse by any excellencie were deriued) the same might bethought to haue all onely proceeded. You may please of my loue to deeme as of your own deservings, the foundation whereof cannot be so slender, as whereon so weake a thing as fancy should be grounded, but as your *virtues* be permanent, so may you iudge of my loue to be perpetuall.

Let it once more accord with your courteous consent, that these letters with the first may haue the like fauourable acceptance, whereby you shall kindle in me no other or greater presumption, then what best fitteth vnto the worthinesse both of your vertues and calling. With hearts longing and sighes sending my Letters, and well-wishings speed them together, craving that you will ever hold and deeme of me, as of him that in all protested faith, loue and loyalty, is and will be alwaies,

Yours, &c.

An answer vnto the second Letter.

Sir, your message is vnto me as strange as your selfe, who are vnto me a stranger, and what your good meaning vnto me is, I know not, for giuing of hasty credite to your assertions, as you seeme not to challenge it, so was I neuer hitherto of my selfe so hasty to doe it, hauing ere-soones bin taught, that of fairest speeches ensueth often the foulest actions; I cannot condemne your purpose, because I intend the best of your dealings, and howbeit I am in no point so restrained, but that in all reasonable sort that may be, any access may be granted. So when you shall by further notice sufficiently make apparant that with modesty I may doe it, I shall be willing so farre forth as my yeares and present being may minister occasion, in any thankfull requirall that may be to yeeld my selfe vnto you. Till which time I returne your token againe, and my hearte thanks vnto you by this bearr.

Your friend, as one vnacquainted
hitherto may be, &c.

THE SECOND
PART OF THE ENGLISH
SECRETORIE.

Of Epistles Iudiciall.

CHAP. 1.



I have already exemplified unto you all
sorts of Epistles, contained under the two
titles of Demonstrative & Deliberative:
As by the order and disposition former-
ly bled, it becometh (as next in course) I
doe now come unto the title Iudiciall.
Why this title is so called, I have in
that other booke already delivered. As
that now it may seeme fit, that here in, as in the other twaine
before going, we deliberate what order and places for the well
handling and proper conuenance of these Epistles, are principally
to be obserued.

You shall then vnderstand, that for so much as the efficacy
of this title is wholly carried in cause of Accusation, Inuective,
Charge or Defence, the matters whereof are wholly censured
by Law, by common reputation, by custome, by authority, or
by iudgement, the Rhetoricians, for the more excellent setting
forth of the Oratorie parts hereof, haue vnto the generallity
of the same, allotted three states or principall heads, whereout by
imitation al our Epistles vnder this title are wholly to be carried.
The first is called Coniectural, that is, where a matter by con-
iecture onely of place, time, estate, or condition of the person, or o-
ther likelihoods to the same agreeing, may be supposed or inferred.

The second is Iudiciall, wherein not by coniecture, but by

matter in action, sentence, law, or iudgement, doe aggravate the cause in question, in which remaineth the quality, circumstance, or greatness to be decided, and how vehemently or tenderly it hurteth or impoverteth.

The third is termed *Legitima*, which by Lawes, Customes, common usage, or allowance, defineth a thing to be good or bad, tollerable, or not to be suffered. Out of these heads ariseth the plenty of all our following divisions, which also hereafter are in their places to be collected, the first whereof containing matter of Accusation or Charge, may be said to be Accusatorie, Expollulatorie, Exprobatorie, Comminatorie, and Inuectiue. The second being Responsorie to either of these, may be said to be Excusatorie, Purgatorie, Defensorie or Deprecatorie. The compasse aswell of the one as the other, either for matters accused, objected, purged, excused, entreated for, or defended, are simply or wholly included under all or one of these heads before remembred.

The efficacy of either of these, as well for enforcements as for clearing, or avoidances of any matter, doe seeme to be of one *per locos absolutos*, places absolute, and *locos assumptiuos*, places assumptiue.

Loci absoluti are such as containe in them enforcements not to be avoided, whether it be in charge, matter inuectiue or defence, for that they are collected of unavoidable grounds, that is to say, of Nature, Law, Custome, Contract, common allowance, Right, Lawfull and good Sentence and Iudgement. These as well to the State Iudiciall, as to the other of *Legitima*, are alike ordinary and common, this onely difference, that in that of Iudiciall they are all enforced to condemnation: in that of *Legitima*, censured by their quality, use, or toleration.

Loci assumptiuos, are onely collections by conjecture, and not matter in certainty, but such as may be urged by likelihoods, yet greatly enforce to accusation, and serve alike to mitigate by defence or excusing, this to the State Coniecturall, and this Iudiciall doe remaine alike common.

The parts and places Coniecturall, for the heaping of likelihoods, either to accuse, excuse, purge or defend, haue respect unto the Will, disposition, or ability of any one. The toll is searched by the

the outward quality or condition of a man, by his readinesse, hate, affection, or dislike to a thing. Disposition, by the country or soyle where in one is borne, as if we should say at this present of a foraine adversary, He is a Spaniard, how can he beare good-will to England? By his offspring, as if we should say, being borne and bred of lewd parents, how can the issue be good? By his education, as thus, He was so loosely trained vp, and so vilely inured, that there is no hope at all to be in him expected. By his studies, as to say, Consider but the application of his whole manner of living, weigh his continuall practises, see but into his particular and ordinary studies, and then tell me what you may iustly suppose of the residue of his being. And likewise by sundry other circumstances. Abilitie is byged by Opportunitie, by Time and Place. Aydes or Supports, and the meanes of either of these, measured by the credit, affection, want, company, conceit, or infirmity of the person we goe about to accuse, excuse, purge, or defend.

Thus have I largely delivered unto you the summe and scope of what in special is intended to be under this title, the like and more particular shew whereof shall be by their severall Epistles more amply explained unto you. And howbeit I could here a little dwell by some continued discourses, in the commendable advancement unto you of the worthynesse of this present part we have now in hand of well writing, wherein not onely these places already remembred, but in a manner all other parts of the Deliberative and Demonstrative kinde are most plentifully accited. Yet will I but remember unto you how effectually by the well handling of any the particulars thereunto belonging, and how farre more singularly then in any other, the excellency of a good wit and a quicke, and fine invention is most fully deciphered, seeing that in the occurrences herof, the writer is never tyed to any one course in particular, but hath scope to wade into all things in generall.

For that by the very order of these Epistles, he shall sundry times have occasion to use the parts Descriptive, Laudatorie, Vmperatorie, Hortatorie, Swalorie, Diswalorie, Petitorie, Monitorie, Conciliatorie, Reprehensorie, and at many times divers or the most part of them altogether. Wherelike leaving any

further respect heret, vnto the ready conceit of such as thereunto may be enabled, who will proceed vnto the rest.

The parts for Disposition required in these Epistles, are as in the other before going, that is to say: Exordium, Narratio, or *Propositio, Confirmatio, Confutatio, and Peroratio.*

The first of the distinctions vnder this part Iudiciall, to be prosecuted, appeareth to be Accusatorie, which either simply by confutations, or by matter of knowne, or verily supposed truth, as you haue before remembred, or both waies at once, may be conveyed. Whereof the first in sequence which I will deliure vnto you for example, shall be in the state confuturall, which being framed to be questionable betwene a Sparchant and his seruant, followeth out in sort following to be performed.

An Example of an Epistle Accusatorie in the state Coniuturall, from a Merchant to the Father of his seruant.

Exordium.

Sir, you will perchance maruell to see the suddaine access of these my letters vnto you, together with the hastie repaire of my man (such as heretofore hath not bin accustomed betwene you and me, siithence our formost acquaintance) but to say that doubt, and to enforme you at large, what vrgent occasion I haue so to do, it may please you, with as litle discontentment as may be, to giue your selfe to the view of these letters, and then upon to censure on my behalfe the matter of the same accordingly.

Narratio.

Your sonne sir, who now these three yeares passed, to your good liking, hath continued in my seruice, and whom your selfe doe very well know, that for the reputation of his parents and friends, I alwaies for the most part haue entertained with especiall trust and regard, being this last summer returned out of Barbarie, with an aduenture in a ship of mine owne, I did vpon great chosse, immediately after his account deliuered, place in the over-sight, disposition and rule of all my whole goods, stock and Merchandise. And in expectation and assurance of his especiall and more then ordinary care and good behauiour therein, did about September last (vpon a iourney which I had to the North parts with diuers of my nearest friends, whereby I was compelled to be forth by the space of two Moneths) commit

vnto.

vnto his like credit, the custodie of diuers summes of money already receiued, as also the collection and further receipt of sundry other payments of great weight, at the daies and times wherein they were payable, by him to my vie to hereseroed and laid vp: since which, by what sinister humour I know not, nor by what vnward conceit can I yet imagine, in the time of my absence, and a little before my returne homewards, hee is gone away, no man knoweth whither. Vpon the newes whereof being greatly aghighted, I hast to his counting-house, search his books of receipts & payments, and therewithall brake open his deske and coffers, in which, after all reckonings fully perused and considered of, I finde my selfe to be backwards of diuers allowances, the certaintie whereof I cannot yet determine, but the greatnesse by the likelyhood, is very vehemently to be suspected, by reason that in this sort, without any other occasion he is fled, and from so great a charge, without knowledge of any one about me so suddenly departed.

What presumptions I haue, and those very large, by such kind of dealing, whereby I may iustly burthen him, you may hereby coniecture; as first his disposition, giuen (as since hath very credibly bene reported vnto me) to be very prodigall, and of most excessive expence; then the occasion offered by such immoderate confidence in him repofed; next, the vncontrouled rule he bare throughout all my dealings; lastly, the time and secrecie of his departure, being thus halted in mine absence, and herewithall some such things which are missing, as whereof none were priuie but himselfe, and whereunto no access could be without himselfe. In so much as the losse which I reckon of, and wherefore I can yet finde no release, by reason of this his vknown departure, cannot (for ought I hitherto perceiue) amount to so little as CC. pounds.

By some few that since his going away haue encountred with him, it appeareth, that not onely he is well monied, but also of his journey Westward; whereby I am led to thinke his resort to be no way so likely, as to you which are his father, or to some other his friends there about you. For which cause I haue directed these, together with my man, as well to referre vnto your consideration what hath passed, as also to pray that by your due search

search & examination of the action, both his person may be answered, and suspicion of him the better and more manifestly be cleared: and even so recommending my selfe and cause to the furtherance of your good direction, I take my leaue. This of, &c.

This letter hauing direction from the master to the father in laiming a Gentleman of some good account, we will according therunto frame you an answer, which in this place according to the nature thereof may be termed Excusatorie. The conuenance of which, either lesseneth by vehement likelihoods the quality of the offence, or otherwise (though not clearly another) yet by the naked truth or simplicity of the action it selfe, maketh it seeme of farre more slender moment or importance then before it might haue beene coniectured. And soasmuch as the father was a by party to the wrong suggested, and onely in that it was his sonne, and the reformation of the thing opposed, might by him in some sort be redressed or recompensed, we will suppose herein the letter in forme following by him to be answered, and the reasons vnspoken-of to be left to the purification or defence of the other on whom the fault is charged, and to whom in particular, it belongeth to see the same answered.

An example Excusatorie, returned to the effects of this coniecturall Epistle from the father to whom the same was written.

MAfter R. I haue receiued your Letter, to no small grieffe (at the first) of my priuate cunecies, but sithence hauing examined the matter am somewhat deliuered of doubt, by the satisfaction that in search of the cause I haue already receiued. My sonne (as you write) was heere in the Country, at my brothers house, not farre from mine owne dwelling, and yet so newly come thither, as he had reposd himselfe but one night ere the sight of your present Letters and messenger were arriued.

To the action wherwith you doe charge him, I can say nothing more then that himselfe hath written, which agreeth with the forme of speech, & first examination had by his Vncle, I must hold as yet vndetermined till I heare your further answer. For the coniectures you haue deliuered, whereby to induce that you are

are a greater looser by him, then without farther ground I can hitherto imagine: I answered thus much, that the alteration was very strange, and humour too sudden, to find him now to lauish, whom before time your selfe haue commended to be so frugall, and especially in whatsoeuer to his charge and gouernment hath by you beene committed.

To the residue I will be silent, because himselfe that first bred the occasion, appeareth meetest to answer it.

If I heare not from you before the middle of this Tearme, my intent is, by Gods grace to be at London, where your apprentice and my sonne shall be in person forth comming vnto you: At which time if I find further defects, or more equite to charge him, contrarying to that which already hath beene answered by him, he shall not be mine by any his ill-dealings to be vpholden, but yours as belongeth in any sort you like to chastise him. And euen so recommending my selfe heartily vnto you, I do bid you farewell. This of, &c.

An example Purgatorie from the partie challenged, in answer of the Epistle accusatorie before remembered.

IT may please you sir, on Monday last, being the next day after *Narratio* my comming to my Vncles, hee sending to my fathers house to vnderstand his pleasure, word was returned immediately, of a messenger and letters receiued from you, whereby it was my fathers pleasure to command me to his presence, and to require mine Vncle to be there present also in company.

At my comming thither, many things were laid forth, as well by your writing, as by the mouth of your man; how grievously you were damaged both by diuers summes wherein you were short in reckoning, and other things by you missing; vpon my running away (as you terme it) the muchnes thereof was not so much enlarged by your letter, as the ouerlauish deliury of *Prosonoma* your man had (to the great encrease of ill-opinion in my father) *scilicet* with diuers vnbecoming tearmes augmented the same.

And notwithstanding I had in mine owne conscience sufficiently & with sound appearing truth, to the view of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction

larisfaction to my father, nor a matter cleerly auoided towards you, till in our plaine and certaine notice I had also confirmed the same, I was commanded by him to write what I there affirmed, and accordingly to aduertise you of the state of your businesse, and invaliditie of your coniectures, that by the verity thereof I might with more liking be reputed of, and himselfe haue lesse cause then he supposed whereat to be grieved.

To the matter of your Letter whereby I am accused, and in which you say you are backward I know not in what, it appeareth that for the finding out of the certainty or likely hood thereof, you entred vpon my deske & coffers, and searched my books of account and paymens: which being so, if you were as circumspect in my behalfe, as you were in a rash surmise of your owne harmes, you might haue assured your selfe, to haue found no one penny of any summe wanting at all, or where any was missing, either by exchange at your own appointmēt, or vpon other good occasions to haue also seene how the same was bestowed, or vpon what it was else where employed.

For your better assurance wherein (if hitherto you vnderstand not so much, my boxe marked with this letter A. lying in the neather part of my deske, will confirme the same: And lest I might be deceiued in ought, before your coming, by the sinister practise of some such as had more enuy at my honest credit with you, then care of your good (whereof I mistake not at all, if I iudge this viper to be one) I not onely reserued notes of every thing, caused one whom you will beleue (though to what purpose I protest hee then knew not) not onely to tell every sum of money remaining in every bagge, and to see the same sealed vp, but also to set his hand to my notes, as witnesse to the same, so much I know I left, and of the residue the declaration of the truth shall be witnesse sufficient of mine owne fidelity.

Finally, touching the likely hood of my going away without knowledge, & that also in your absence, to be a token of some waste or wrong to you offered, which you value not to be so little as CC. pounds, I trust sir (albeit the summe be great where little remaineth, and if also it were lesse, it were yet too much to be lost) your selfe notwithstanding can tell very well, that more then once I haue bin credited with ten times the value of that at
your

your hands, when by that great similitude, I could with more facility haue benefitted my selfe to a farre greater value, if I had so been disposed, then what herein to be accounted of, and (if so I had been then also minded) could haue bene therewith further out of your reach then euer I yet intended. And where you suggest that it is sithence told you of my laith expence I can therunto say nothing more then euery one knoweth that truely will speake of me, and so you finde not the hinderance in your owne accounts, I trust you will heare equally what in others opinions may be confirmed of reasonably.

My going away is apparant, I cannot deny it, wherein if happily I haue done more then becometh, yet none so much as my selfe hath thereby been wronged, for that such occasion hath by meanes thereof ensued, whereby my credit by sinister reports hath so greatly been hazarded: yet was not the same altogether done without cause, nor void of honest excuse, for if either I had bene certaine of your so speedie returne, or had not had so presumptuous an intruder vpon the trust to me committed. (as at my coming to London I shall make more plaine vnto you) I had not done as I did. And this I assure your selfe sir, that how farre so euer you imagine, or are informed that mine vncontrouled rule in your house stretched, if I might with performance of as honest trust haue discharged the same vnto you, as I alwaies had endeavored, I neither had left your house or stocke to haue depended vpon so hard supposed reckoning, nor lost you one houres commodity of my seruices, as you now challenge me to haue done.

My endeours towards my selfe, my fathers care, and your wonted good opinion, hath moued me in such sort as you see, to giue items of those whom iustly I am to complaine of, and to pray you that forsoeing all other surmises, vpon our hastie coming to London you will more circumspectly in the meane time consider both of your dealings and my writing, which in as dutifull manner as becometh excuse me craving at your hands, I doe (as euer I haue bene) remaine and take my leave, &c.

Your seruant confirmed in all fidelitie
towards you, &c.

An

*An example of an Epistle Accusatorie in the state Iuridicall
both in the forme and Content.*

Exordium.

Inurious R. Inurious I may tearme thee, whose long acquaintance with me, and interchangeable good liking passing betweene vs, breed yet so little respect in the wright of the same, as could not forewarne me of an euill so eminent, by meanes whereof I doubt, and cannot forbear to thinke, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunie, as I shall neuer cease to remember.

Emphasis.

But why (senecles as I am) make I doubt vnto thee of that, whereof both the condition, abilitie, disposition, and euerie accident and circumstance of the partie whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to cōsummand the same, not being able by a more certaine veritie in open shew to impugne it, there is none I am sure would beleeue, nor any one that in respect of the manifold likelyhoods thereof, would almost so much as vouchsafe to hearken vnto it.

Memoria.

But if in the forme of deliuerie of these thou already misest, and art desirous to be resolu'd what it is, wherein to questionles I deeme my selfe thus deeply to be wronged? know then, that finding here at L. thy kinsman, thy unhappie kinsman, wandering

Epiphonema.

as a stranger, conuersant with bad fellows, threed-bare in apparel,

Metonymia.

forsoaken of his nearest kindred and friends, ready to perishe almost for want of food, and so pennilesse, and therewithall intranged from all good account, as being amongst other lewd persons brought before a Iustice vpon suspicion of his wretched luing, my selfe being in presence, and taking vpon me in hearing of his name, to be knowing both of his parents and countrey, had such credit with the Iustice, as he forthwith discharged him, wherewith not contented, I did for thy sake, and in regard of the alowes take him home to my lodging, apparelled him, saued his life, recovered againe his lost credit, and restored him.

Ironia.

Were not these beaues thinkst thou, sufficient to binde an honest nature to thinke himselfe beholding to such a one? Happie had Estien been, if neuer more had I intermedled with him, neuer better regarded him, or at no time after given further credit

Metonymia.

and

Epiphonema.

Metonymia.

Parison.

and

and liking vnto him. Alas, was it alone my chance among so many that had cast him off, even then to enterraine him to relieve him, to reckon of him, nay rather beyond all reason (as thy selfe by the sequell wilt confesse) so farre forth to dote of him, as nourishing my secret mischief, as it were in mine owne lodging, vnder the shadow of mine owne couert, yea, in my very bosome, I must leade him yet further along, in the end to spoile me, and to meditate nothing so much as my intended destruction?

Thou maruellest I know to heare this (and strange and most strange it is, I must confesse) but yet true, and if not in him true, then in no other true by all likelyhoods. But ere I further report vnto thee, how and by what accident increased my griefe, let me yet shew thee more what I did vnto him. So ordered the luckie starres my cruell fate, and in such (more then disordered manner) wrought the heauens against me, as albeit here at (for I must needs deliuer a truth vnto thee) he was greatly delirious, and became an earnest fooler I should euen at that time leaue him: yet pressed by mine owne misfortune, and more then tollerable liking, nothing regarding, or so much as once remembering in what worse estate I might haue conceiued him. I thought my selfe he was a Gentleman, bred of good & vertuous parents, worshipfully allied, in their country whilome well reputed, and if any defect had before befallen him, I knew he was a yonger brother, and want of liuing and maintenance might impaire him. I had no sonne of mine own, his learning and other qualities (not to be despised) drew more and more fancie vnto him: what should I say? I rendred vnto him all account and preferment that lay in my possibillity to procure him: and shortly to conclude, into the Country (furnished in all parts according to his calling) I tooke him with me.

If I should say to thee, that his demeanour, his attendance, his forwardnesse in all things to my noted liking, his outward shew in whatsoeuer action to me seeming to be pleasing, did not of it selfe appeare to challenge so much, I should lie to thee. But what of that, how is falshood couered, but by the best glorie? where lurketh craft, if not in the shade of most simplicitie? Could the Syren decciue, if she had no song? Which way should men be bewitched,

Anapæst.
14. bewitched, if there were no means of enchantment? But did he
in the end prove such indeed, as hee seemed, or hereunto apper-
tained? No, no, God knows he failed much therein, yea, he was
too far from it. See then how much beyond my selfe I was, that
Polypoton.
Allegoria. being thus intreated to discharge my selfe of mine owne bane,
would yet allure both gods and men, to bring into my besome
the purport of mine owne secret and vnknowne mischief.

Metalepsi. Christmas now drew on, after that a good time we had re-
mained in the Countrey; alas that times ordained and sacred to
holy purposes, should become aiders and furtherers to mens vile
imaginings. In this time, whilst all mens mindes were busied
and occupied in dancing, banquetting and feasting, as use and
custom and season of the yeare had of ancient times induced,
Onomasia. whilst the hall was full of all sorts of people, revelling, playing,
and occupied in pastime, my daughter (O griefe to thinke on,
Emphasi. and heaviest sound to remember) my onely daughter was at bed-
Hypocopisi. time missing: Search was made here and there, inquisition of
this party and that, this way ranne one, that way another, the
house was troubled and filled with all hurly-burly, onely wading
Metonymia. further into the matter, and her chamber thoroughly persued, her
apparell was missing, Chells broken vp, Jewels bereaued, mine
owne lodging spoiled, and in the end, I saw and found my selfe
in what cruell sort that might be, robbed.

Climax. Hereupon grew suspicion, and of suspicion arised matter of
liklyhood, and of liklyhood, at last, assured and most probable
Polypoton. conjectures: One while this man was brought in suspect, ano-
ther while that party challenged, then he was misdeemed, and
Pariphrasi. another againe culpable adiudged, but all in vaine. For hardly
could my minde suppose, that he to whom my thoughts were so
Acrosta. sincerely tied in all more then common affection, would so farre
forth haue beene estranged, as at any time to become weering of
my intended harmes, neuer a conspirarour, much lesse an Execu-
Emphasi. tor. But wicked and vile concealed Fraude, what cannot dissi-
Prosopopæia. mulation, in cloake of sugred guile, vnder thy title put forward?
And yet might my ignorance herein very well haue become ex-
Epitaphi. cusable, for a seven-night before that time, that lucklesse time in
Parantbesi. which this action was concluded (for long before was it purpo-
sed) your kinsman, by my allowance and good will had taken
leau

leave, and seemed to be departed, to goe into N. to visite his friends, whose absence, besides the little matter that ever in him I supposed to be hereunto sounding, & every other circumstance *Trimus.* concluding in all his common behaviours, not so much as in shew to give a shadow of this or any such like pretence, could neuer have induced me to the least imagination at all, that hee of all others would haue offered to be scene in any such thing.

But if you will now aske me what presumption I have then to charge him more then another, in whom so little matter of suspicion could before-tyme be conceiued, I will answere you. The presumptions are, their conuersing together in one place, besides that, she is by his directions at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuise whereof appeareth now but in a plaine colour, to haue procured this vnhappinesse. Of all which I am so surely ascertained, by the credible report of a Gentleman, so honest, and of reputation so sufficient, as whereof I need to make no question. For once they *Expeditio.* being together, and in such sort as is deliuered, argueth the circumstance of his going to N. to be but a meere disguising, his intent onely to be a meane with lesse suspicion to compasse her, and so consequently to betray her, the stocke whereupon they liue, to be my wealth, and what from me is robbed and vnkindly bereaued, how can it otherwise chuse? is not the matter plaine *Erasmus.* and euident? how else should he see her, compasse her, receiue *Affidetur.* her, and in such sort entertaine her?

If these be supposes, then what may be serious, if such assured notes as these seeme trifles, what then can be said to be certaine? and yet long was it I must needs bewray, ere my selfe could conceiue the similitude is bare of truth, so hard a matter it is *Epithume.* where good opinion is once rooted, by the veritie it selfe, almost, to drive out the same. But now sounding deeper into the action, I finde both will and ability in each point so furthering, as without I determined to winke still in mine owne blindnesse, I must renounce all fauourable conceits, and vtruly confesse the same *Metaphora.* to be but an error.

For hauing waded into every deep conceit, and imagination of the accident, well weighing with my selfe also what manner a *Epaphus.* one the party hath bin, how could vnto me likewise he hath like-

Parison. wife bin reported of, how vilely before my recit of him he was generally demeaned, with what base people, and men of basest reckoning I found him accompanied. I doe immediately condemne my selfe that was so fortish as to expect any other euents at his hands, then what hath already succeeded, seeing where so many euill dispositions haue bin beforetime abounding, it is not easily noted that from such a one any good at all could be at any season proceeding. But too late now, to my no small grieft, doe I fall into this reckoning, which wisdome would before haue prevented, & more circumspectly haue intended to. For whence (if I truly should speake of the action) ensued this ability? Was it not the fauour and especiall liking wherewith I receiued him? How could he else haue presumed on it? How could he haue sought it? How could he haue done it? But not for this do I accuse thee my R, as either accessory or fauourer of so bad and unkind a purpose, but for thou knowing his course of life, weeting of my well-deeming, allured of his being with me, hauing reported vnto thee in what degree I did credit him, would notwithstanding not so much as tell me of him, nor suffer me by thy gentle admonition so much as to surmise how I might be deceived by him.

Antiphetica.
ra.
Asyndeton
Metaph.
Comparatio
Peroratio.
Synonyma.

Let I pray thee the sorrowfull demonstration of these my Letters be a meane vnto thee, as thou louest me, tenderest me, and carest for me, to search out the truth, the state and circumstance of the thing, and yet (for loe as I am) seeke I therein but mine owne sorrow, for neuer shall I like of him, care for her, or hardly aser this in any sort abide her. Yet for my minde desireth to be resolu'd (though euen in these very words deliuering I doe not seeme to doubt) let me receiue the plenty thereof at large, be it that the resolution be a confirmation of mine owne vnhappyneesse, the force wherof being past remedy, I must support as I can, and seeke as I may to endure the self with patience.

A Letter defensory answering by confutation all the objections in this former Epistle furnished.

Exordium. IT is for accustomed that men in grieft of mind doe often speak aduers things, for which in respect of their sorrow they seeme to deserue many wayes to be pardoned, according to which your

your selfe hauing of late sustained some aduerser hap, do what by *insinuation* furnishes, and what by misreports, seeme to be at oddes with your owne liking; and vpon a sudden to become enraged with your owne fancie. In the course of your whole letter, viewing the wrong you haue sustained, and the extreame disquiet wherewith you are perplexed, I pity your misfortune, & as a friend do inwardly grieve at that wherewith you are troubled, wishing that either I had ability to redresse the matter of your liking, or otherwise that my wordes were of weight to perswade you, that with the extremity thereof you would not so greatly be moued.

Touching my kinsman, whom for my sake in such sort as you write you receiued, and to whom vpon the outward desert of his behaviour you vouchsafed such enterrainement, and vpon whose absence and departure (albeit with your good liking) you *Polypiston* seeke to intrude the summe of all your vnhappinesse and misfortune. He is not indeed at this instant here in the countrey, but as I deeme and you haue enformed, about London. Neuertheless for so much as it seemeth by your writing, and also by his thankful acknowledgement and deliury, both vnto me and other, how much he hath stood beholding vnto you, and that it standeth to be parcell of a gentle minde, as well to recognize a good turne, as to remove by a louing censure an ill opinion, where the same rather of griefe then of malice is vniustly conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselfe were personally present) I wil endeavour vpon mine own knowledge as far as I may, & so much as in truth I can lawfully iustifie, hereby to satisfie you, and if it be possible to expell these causelesse coniectures of him, that in such sort doe annoy you.

To the matter therefore wherewith you are grieved, I thus *Apophrophe* much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly mis-conceiued, and the reasons leading methere vnto are these.

First, where your selfe doe confesse that the onely matter you *Answer* haue in apparence inducing you to accuse him, is the incredible *to the* report of a friend of yours, that sawe him and your daughter at *cause of* London, and a suppose thereby, that she is at his disposition, and the theft of your goods to them both an indifferent finding; *coniecture* *Procatallap-* I say the validity of al this is nothing, for omitting that by diuers *casualties*

Prostate casualties men and women at adventure doe daily meete, experience whereof is in common vse amongst our selues, and even then when we least doethinke of it, and most would wonder at it, the reason whereof I ouerpasse, because to the accident I am but a stranger. What reason haue you so resolutely to think that the expenies whereon they remaine (so be it they doe as you alledge continue together) must onely be drawne out from that part of your lost substance, and so by consequence aggravate a likelihood of his stealing your daughter? I neede not I trust perswade of his kindred, nor ability of his friends, it reſleth not in doubt, you know it: then vnderſtand you ſir, it may alſo bee as poſſible, that ſome one or other of them might at the length, by ſome more gentle motion then before time, tender his good. Whereof I neede make no queſtion, my ſelfe can aſſure you, for that an Aunt of his dying of late, left him poſſeſſions to three hundred pounds value, which being at his choiſe either to accept a diuiſion or money, it is like he hath the coine and let the land goe, and thereupon is the better enabled to doe what is reported vnto you both for her and himſelfe.

Hereupon you begin to call in reckoning his life, and I know not what late reports and informations of his liuing, to conſecture thereupon his common diſpoſition & ill vſage, with ability to do you a diſpleaſure, performed by your owne countenance.

Eretema. Alas ſir, why ſhould you be ſo far led awry by theſe vncertainties? Know ye not that reports are many times ſlanders? and that men for the moſt part ſpeake generally when they finde a man in any ſort to be injured particularly? He is my kiſman I confeſſe, but not for that would I yet defend him in his treacheries, but for mine own knowledge of him from the beginning can I witneſſe the contrary, I muſt tell you to conclude thereupon, you doe him

An ipophora ſmall equity. What if he fell into your notice by a little penury? Many an innocent and good man by want hath bin driven to ill company, yet themſelues vnknowing, and not weeting at all of their faculty, and ſo truly may I therein decerne of him, gladly in the meane time thanking you, and himſelfe eſſoones confeſſing the weight he then receiued of your courteſie.

Planasma.

And if we ſhall anſwere likelihoods againe by coniectures, why may not (I pray ye) the carefull endenor & diligent aduerting

ting your selfe do confesse in all his continuance to haue remain-^{Antibesia.}
 ned in him towards your liking, be as well a testimony of his hon-
 nest affection, and glad indeuour to recompence by any seruice
 your kindnes. as vpon his naked sole information, you would
 goe about to wrest it as a token of a dissembled iniurie? N y ra-
 ther why may not the suppose thereof be forcible to quench any^{Metanoia.}
 other conceit to the contrarie, seeing in the reuolution of the
 same, you also doe grant, that in all his behauiour you neuer
 saw so much as one suspect, whereby so farre as you are gone,
 in such sort to induce you? for my part if we shall studie to mea-
 sure the conditions of men aright, I am of opinion that wee
 ought rather to credit the vie and practise daily seene before our
 eyes, then by any mis-report or vnscemely coniecture to giue
 scope vnto our owne imagination or a selfe-will fantasie.

Honest grauity and dissembled treachery, seldome in my con-
 ceit doe draw in one line together, thankfull I doe know him^{Antithesis.}
 vnto you for any benefite, for I haue seene him more then once,^{Dyalisis.}
 and that most seruently to professe it, how he should halt with
 you by nature I finde not, as whereunto I neuer saw him ad-
 dicted: besides, thus much can I yet say more to ascertaine you,
 that about the time mentioned in your letter, he came hither to
 visit vs, sithence which till within this fortnight hee remained
 with vs. After about the receipt of his mony, and for the conclu-
 sion of that agreement, he was disposed to London. There what
 hath betided him I cannot rightly informe you, yet may the ap-
 pearance hereof be sufficient, by good reason to assure you, that
 being thus continued, as I haue declared, he could very hardly
 and almost without possibilitie, haue bin so forward in the mat-^{Confutatio.}
 ter as hath beene suggested by you.

In respect of your ancient amity and acquaintance, I doe yet^{Epilogus.}
 pray you, that you will be recomforted of your griefes, oppoling
 vnto your selfe this one assurance; that by some strange euent
 your daughter is happened to his knowledge, & this fixed hope
 that by being with him, she is retained to her best safe-gard, who
 as well in respect of the account he beareth vnto you, as of the
 courteous regard, it is most like, he carrieth vnto her, hath vpon
 sothe vrgent businesse bin compelled to stay her, determining in
 some conuenient time, I warrant you, to your comfort and his

credit, and good opinion to be increased, to returne her vnto you. Not being vnmindfull how much I haue heretofore been staied, both to thinke worthily of you, and to thanke you, I doe for the present bid you most heartily farewell. T. this of, &c.

Of Epistles Expostulatorie.

Chap. 2.

Vith these expresse examples I thinke good to conclude this pasted title, and thenceforth to goe to the next, which is Expostulatory. This word signifieth to haue his definition of reasoning, debating or arguing a cause. thereby to finde the depth, weight, certainty or quality of the same, and according therunto to lessen, qualifie, or enforce the substance of griefe or milke by such meanes conceived. And albeit injuries, milkes and discontentments are ordinary to all men, yet doe they for the most part, fall principally to be receiued among friends, among kindred, great acquaintance and familiars, by occasion whereof, this title in writing is but (as it were) the first matter of challenge, before any bile reproach be performed. And this also not where there is a resolute malice already conceived, but where men aduiseably and considerately do deliberate of their and other mens actions, according to reason to be considered: By which aduiscement being led, without any haire, braine or braine-like deuise or humour at all, they sometimes mildly, and in courteous and louing tearmes according to the state of the Writer, and the condition of those to whom he writeth, expostulate the injury, desirous rather that the truth by circumstances might be knowne, then any quarrellsome matter to be obtruded. Otherwhiles more roughly and peremptorily they deale, and yet not vnfittingly nor badly. But if the effect of your writing be not determined in any of these two sorts, but falleth otherwise to a manner of reproaching of benefits, or to an acclamation or bitter enforcement of evils, then may not the same be said to be Expostulatory, but rather to be Exprobratory, or Inuective, of which both twaine hereafter shall be further declared. And as this kinde of expostulating falleth most with persons of equality,

for.

for that it is scarce thought good manners, and sometimes held perilous to dispute of offences with one farre above us in authoritie, and with our inferiour so to doe, it turneth moze often to be Reprehensorie then otherwise: yet is the force thereof many times carried from an inferiour to his better, neuertheless with a kinde of answerable submission, alwaies respectiue to the others reputation & greatness. And so may a man with his inferiour also in good sort sometime expostulate an injury, wherein if he shall vouchsafe so to doe, the party lesse in ability hath the moze reason to recognize his courtlesse: for a man of good sort and greatly reputed of, to offer as it were an imparlance vnto his inferiour, whereby to argue with him a matter in suspence to be noted an injury, cannot be but much to be praised, and so adioyged in that bitterness, as to proceed of a most singular bounty. So be it he doe it not by insultation, nor any pique of vaine glozy, for so doing it loseth a great part of the vertue therein praised. vntill the desert of the party be such, as may well merit that of a greater ouill to be tendered. By all these meanes as aforesaid may injuries be expostulated, the blage whereof as well in matter of accusation as defence, is indifferently to be carryed, considering that onely by variety of allegations, and not otherwise those questionable causes are to be sifted. And so hereout will we waite into their severall examples.

An example of an Epistle Expostulatory, touching certaine iniurias, betwene two friends.

MAfter L. there passed if you doe call to mind, twixt you and *Narratio.*
 me certaine speeches of great secrecie, vehemently concerning the state and good support of my brother: And for as much as I had then great suppose, both of your honeell courtlesie and great fidelity (as I thought) sufficient to the matter then spoken of, I did (the extremity of the cruell creditours requiring it) not sticke to reueale vnto you the conceiued manner & meanes how the same might be redressed. I do very perfectly remember, that but to one other besides your selfe, I did communicate the case, of whose care & singular honesty I do much assure my self,

that if he should reueale the same, I should despaire for euer to finde any man secret, or that with whatsoever manner of friendship might hereafter be credited. But to be briefe with you, the secret is descried, and there withall so fully laid open, as the whole manner of the same in sort as it was determined by one of the parties whom it specially concerned, hath been to my brothers owne eares deliuered: The other partie to whom I reuealed it hath changed his lodging, and hitherto I haue not sent vnto him, whose approved fidelity for that it remaineth of no small record to my certaine knowledge, I will presume to verifie. It resteth then that I must needs expostulate with you touching the iniurie, of whom I haue more cause to doubt, being thereunto led not without many, and those very absolute coniectures. For first it is generally knowne, that you are very needy, and to be plaine with you, there be those that will iustifie that by such means you doe shift now and then very cunningly. It is Master L. a very safe kind of shift for a Gentleman in any treacherous manner to deale with his friend so vnkindly. And I can prooue besides, that sithence my trust reposed, you haue entred speciall conference with the partie. The time likewise doth somewhat assure me, in which no one but your selfe could so suddenly preuent me. There want not to giue scope heereunto, the speeches also which the next day you deliuered me after I had spoken with you, which was, you feared lest any man ouer-heard, and might possibly descrie me, whom your selfe knew an houre before our conference, to haue bin discharged our company. Againe the person and place where he remaineth, enforce something, wherunto vnaccustomed you haue access, and therefore for some speciall policie. And notwithstanding all these vehement likely-hoods, yet will I not condemne you, till I see how you confute me. Albeit my censure hitherto passeth that very hardly you may answer it, without especiall note of infamie, which being so, the displeasure may returne such as I can tell you, will not be mastered very easily. The hast of the messengers forbiddeth me longer delay, by reason whereof, I am compelled to leaue you. B. this of, &c.

*An answer Defensorie vnto the effects of
the same Epistle.*

MASTER H. The manner of your writing seemeth vnto mee *Exordium.*
 very strange, and the circumstances such, as I promise you,
 wherewith I was neuer acquainted. I am not a little grieved to *Liptote.*
 think that you should in that peremptorie sort you do, attribute
 vnto me the name of so base and vnfit a dealing. I would well *Excusatio.*
 you and your Informer vnderstood that it is not my practise to
 vse that cunning, which you like to tearme by the name of shif-
 ting, neither (by whatsoeuer necessity constrained) doe I inuere
 my selfe vnto the same. It is an old prouerbe, *Paromia.*
is lowest, there every man is ready to goe ouer. The verifying where-
 of appeareth in you, who hauing no more certainty then your
 meere imaginations to suspend me, doe iniuriously obiect my
 necessitie, as being the onely meane wherewith to disgrace mee.
 Why, MASTER H. doth it therefore follow because I want, that my
 minde must of force become maimed with such treachery? You *Antipope.*
 are deceiued, and they guesse much awry, that in such hatefull *ra.*
 manner doe goe about to abuse me. What argument call you *Eretema.*
 that, that for because you revealed your counsell to vs two, and
 it liketh you to preferre by certaine allowance the others repu-
 tation and ability before me, that therefore I haue deceiued you?
 Why, if you list to suppose a truth on my side (as lawfully you
 might doe) were there not as much reason that I for mine hope-
 fully, as hee for his bravery, should indifferently be censured?
 But your probable coniectures, you will say, doe entice you, the *Protalep.*
 one whercof is the time, wherein none could preuent you. Was *fit.*
 not I pray you, that other in towne as well as I, though he alie-
 red his lodging? And suppose that every day we were both here *Paramola.*
 since, may it be vnpossible that another might endamage the *lia.*
 matter as well as wee? But I had speciall conference with the
 party, and the plate and person without that occasion, of no
 likelihood by me to be frequented. Had I occasion? Is that a
 thing so maruellous? Am I so farre estranged from honestie,
 that I may not haue speech with a man, but to worke my friend
 villany? Alacke man, why, I was neuer so fearefull of mine owne
 keeping.

Charientif. keeping secrets, that I would have denyed it if you had asked me, neither doe I much force if your owne eyes doe witness the cause when I next speake with you. In saying the place and person was before time by me vnused, you speake iniuriously, for your owne selfe doe know, that both he and the rest were to me knowne before time, and that very familiarly. To conclude, I wish you to be perswaded, that in rewarding me with such conceits as these, you shall doe me but small courtesie, and ill requite my faithfulness by vpbraiding mee with my necessitie, that would have endeuoured all meanes possible to pleasure you. And as touching any infamie to me redounding herein, I would I could as well cleare all my offences to Godward, as I can free my selfe of this suspition, and that with as great honesty, as others haue most maliciously sought to defame me, and then no doubt my account should be a great deale lesse then it is, when euer the Almighty by his eternall summons should call me. In resolution whereof, I end this answer. Theof, &c.

A reply to the said answers Desenserie, wherein the matter of the Epistle is more firmly maintained.

Exordium.
Allegoria.

OF ancient time it hath often been said, that it is ill *habing before a Cripple*; faithfull dealing and flourishing glosing are two contraries. Among true friends indeed, and such as doe make more account of their credit and honestie, then of the bale acquiring of a sleight commoditie, I do confesse it is not of small moment to build vpon the rocke of their assurance, and to make reckoning of their word, to the vttermost: but where Gentilitie is not all onely spotted, but in a manner covered and debased already with vn honesty, and men hold it for a *Maxime*, to throw their lauish and over-emptied expence, by whatsoever kinde of lucre, be it neuer so filthy, it is not necessary that repose be in such a place stablished, lest the vttermost rooting thereof, doe make men banne their winnings, and lament the bitterness of their losse, when too late they are out of hope, for ever to haue the same recovered.

It seemeth Master L. by the continuance of your Letter, that the

the censure of my former direction you have passed over very slightly, concluding that by a number of odde speeches (which in manner of a racket you have vsied, to toss my coniectures as tennis balles, being at your deeming not much materiall whether by order of the gaine you returne them into the Court, or banding them in the aire, suffer them to flie at all adventures) you doe yet suppose to haue wrought a mastery, and of whatsoever to be said against you, to haue discharged your selfe very soundly. You must thinke M.L. I am no babie, neither doe you deale with such a one, that notwithstanding in plaine and honest vsage he accordeth to all simplicitie, is yet of so meane conceit, but he is able to vent your vniuersall actions, deale you in the handling of the same neuer so cunningly. *Hypocritosis.*

The manner of your vsage, being peradventure delivered in some place where you were lesse knowne, might make a flourish for your credit, and for the present in one sort or other auaille you: but vnto me it is but matter to smile at, & occasion (to deale plainly with you) the more to mislike you, who not contenting your selfe to haue dealt more vnfriendly then befitte, haue determined belike in your reasons to make me beleue, that I haue offered you the iniurie, and when you haue stung me to the quicke, perswade me that the violence of the mischief lighted vpon your owne body. But the course herein you take is too far wide from the censure of any honest opinion. What tell you me you were acquainted before time with the partie, and of I know not what businesse you had to doe, which at the next sight you care not to shew me? and then forsooth that the others abilitie and my suppose must be preferred before you in respect of your necessitie? with such other frivolous repetitions without substance or honesty: and after that some Robin the diuell, or I wot not what spirit of the Ayre must beside impossibilitie be supposed to reueale the accident, what vanitie is this? what matter of reason therein, that as before I might not assure my selfe of your infidelitie? To what end proceedeth all the other circumstances, vpon what conceit doe they cleere you? Tush, tush, deceiue not your selfe, nor thinke you goe so couercly but that men of discretion can and doe daily see you. *Allegoria.* *Ereotema.* *Consultatio*

Somewhat more then you think I haue sithence heard how the world

world goeth with you, you thought I very much at the beginning I should expostulate with you, But if I should stirre you with this *item* that I can tell you where, when, and vpon what expectation you descried me, you might thinke I did not then disguise with you.

I studie not to capitulate your iniuries, as confessing my selfe also not to be vnburthened with offences: But good I deeme it were M.L. that by some meanes you tooke notice of your owne infirmities. To aggravate the wrong that you haue done me, I list not, and more then I intended haue I spoken vpon that you haue answered. Being vnwilling to toile my self, or trouble your conceits any further, I herewith conclude.

More sorrie of your ill condition, then of the abuse you haue done me.

A second answer by the like reasons of the reply, in further defence of the partie.

Exordium.

Peruzmia.

Allegoria.

Sententia.

*Prosonoma.
fia.*

A Sanciently it hath been accustomed (as in the prouerbe by you alleaged) *Better it were for some to steale a horse, then for others to looke on.* It is an easie matter to finde a staffe to beate a dogge, and to him that list to haue a bad conceit, what honest excuse may be alleaged that can draw him from it. Men that are opinionatiue, doe not for the most part measure things as they are, but commonly as their minde leadeth them, and generally to speak of many things that in particular are vnnumbred, what the conceit giueth in certaintie to be adiudged, there is with diuers persons no question of good and bad afterwards to be opposed. Among friends sundry occasions doe happen that meere-ly for themselves are to be supported, the least of which happening among strangers, would not without great discontentment be carried.

It is giuen to some to beare much, because they seeme to bee borne to it, and to lay their shoulders vnder euery load, because they are invred vnto it: yet all that carry loades are not Asses, nor euery one that supports a burthen is not forthwith a packe-horse. I know well M.A. you are no babie, nor I thinke you doe
suppose

suppose me so senselesse as to be a foole. I vse no rackets to your reason, as vnwisly you conceiue of mee, nor would I haue you imagine that because you thinke ill of me, I must needes be guilty, I tell you againe, as I told you before, you highly doe wrong me. And in this one more then any other, you most vnfriendly doe abuse me. Why doe you so often inculcate vnto me, what others haue reported, and some say they haue seene in me? It is the truth I stand vpon, and not the malice of any one whatsoeuer, that so vilely mildeemeth me. *Erasmus.*

It is not my custome to winke at all things, as I doe vnto you, so indifferently, but yet would I haue you conceiue how much the iniury toucheth me. You argue against me that it is not enough that I say it is not so, so say I vnto you, that you ought not to charge me without you can proue it so. Because there resteth some matter whereby I am in good condition tyed vnto you, it is not seemely for your credite, nor fit for the honesty whereof you make profession, to lade me any whit the more with iniurie. Make what large collection you list of my present state and necessity, I tell you, I deeme my selfe the same man that I was in greater prosperitie.

My request is for the surcease of all this iarre, your opinion may stand as you list, but giue me conuenient time and access to cleere me. To vrge me as you doe, may but breed that which to neither of vs may returne pleasing, and which in the end I know will be to you most discontenting. It were good that with lesse resolution you did sway your opinions, so might you with smaller difficultie discern, what with facilitie in fine you will of your selfe condiscend vnto. My selfe being as loth to disturbe you, as your selfe seemes wearied with the former toile, doe herewith set my liquin, who worse conceited of your light beliefe then of the wrong you haue done me, doe notwithstanding continue,

Desirous of your reformed imagination, &c.

NOW after these double thwartings on either part recel-
ned in expostulating this iniurie, (the like whereof by
mixing is sundry times occasioned, and remaineth in this place
only for variety, to make shew how by well handling, matters
may on both sides be equally enforced or weakened,) I will sort
you

you sayst this of this several examples was, because of the necessary and often occurrence of this title daily being accustomed in our writing. The first whereby shall be say matter of thankes. The second say breach of promise. The third from a meane Gentleman, to a personage of great honour, whereby in case of betternoke, shall be exemplified how injuries may be expostulated as complained of, and these in sequence shall follow by their examples.

*An example of an Epistle expostulatorie touching
unkindnesse received.*

Narratio.

MAfter G. I have great maruelle that remaining hitherto in
towne as you doe, we can by no possibillity heare of your
being, but by such tangling messengers as you make curreurs for
spite, whereby to abuse your friends. In which the discourtesie
is farre more by this vnbecoming courses, and dealings therein
vsed, then fixeth eiker your honestie or your friendship to be
tolerated. I doubted not at this time how apt you were to con-
ceiue (euen for a very toy) in the worst degree that might be, of
any one that behaueth himselfe neuer so well vnto you, so tick-
lish are your humours, & to vnsteady your censures. And which
is worst, it cannot with you rest in imagination alone, but in
such odde kinde of reports, and to such base persons you deliver
it, as it verely seemeth, you little recke what discredit you offer a
man in the same, the least whereof would make you storne to
the gall, if a man should but ouerslip himselfe in giuing any ma-
ner of sound of you tending to such effect as you prefer. Good
God sir, are you and I of late become such strangers together, as
that neither writing nor request may serue to haue access to
your presence? Trust me I am vnused to these deuices, nor sit they
at all vnto my appetite. Either something or no body to me, but
vnto such as more recke of your coyneless then I doe, you may be
as you will, or as your fortunes may beare with you. For my part
I am too vnapt to well any such insupportable amity. If you
can vse me as your vpright, honest, and well-meaning friend, I
am vnto you as firme as you would wish me, otherwise to en-
counter to many diuersities, of vnfrequented fancies, toyces or
mullikes,

*Epistola-
ma.*

mistakes, it answereth in no point vnto my property, which ha-
uing thought good of mee: well-wishing to signifie vnto you
by present writing, I leave you to your best opinion, this of, &c.

Yours in all good-sort to be entertained, &c.

*An example of an Epistle expostulatorie for
breach of promise.*

MAfter K. I haue abstained hitherto to come or send vnto *Narratio.*
you, partly wearied with importunity, for that I thought
two moneths now being passed, I might in this space haue found
a season conuenient, wherin to haue ended with you. Having
taken this cause in hand, I would (as in good reason it seemeth
fit) you should determine with me vpon some conclusion, wher-
on resting assured, I might thenceforth know wherunto to trust,
and neither waste labour in coming to so small purpose, nor
hinder my certaine businesse by the vnteady stay of your af-
faires, as already I haue done. We haue talked many times, and
set downe certaine limits, many to so slender effect, as I neither
know when to demaund, nor you how to satisfie. So that depen-
ding vpon shadowes, I haue passed my time with small benefit,
and you haue gone forward to little purpose. I doe pray you
therefore that hence-forth such honest meaning may assure vs,
as already betweene vs hath on either part been performed. To
delay me thus with pisse, as I thinke it farre from a Gentleman,
so doe I suppose you not intend it, considering how many wayes
theraby, I am and shall be hindred. This therefore may be the
certaine meane to satisfie vs both, that you will (as on Friday
last you promised) come and see the agreement betweene vs
performed, whereof I pray you aduertise your full resolution by *Epitoma.*
this bearer. And so I bid you heartily farewell, &c.

*An example of an Epistle expostulatorie from an inferior Gentleman
to his farre better in d-gree, authority and calling.*

Right Honorable, though by the custome and common po- *Exordium.*
licy of this vnhappy world, I am better warranted with a
personage,

personage of your greatnesse, to dissemble, then to deale plainly, yet because I finde as well by Gods owne word, as by the euent of mens practises, that such customes are neither pleasing to his Maiestie, nor alwaies profitable to such as vie them, I haue aduenured to manifest that by paper, which by words (albeit many times desirous) I neuer had heart to vtter.

Propositio. My purpose is to be plaine, and in honest and durfull sort to expostulate with your L. wherein I finde my selfe griued; and vpon what ground this my complaint is framed. I therefore most humbly beseech your L. for Gods sake and your own, to pardon this presumption, and to admit mee favourable and indifferent construction, of what I shall hereynfold vnto you by writing.

I exclaime of wrong passed, I vrge my misery present, and I complaine of you to your selfe, and so doe make you iudge of all that shall be hereafter enforced.

Your L. did once know, and hath still some cause to remember, that of all such land and liuings as my father at his death was possessed, one onely poore Farme fell to my share.

I my selfe doe know, and shal neuer easily forget, that after the same was thrust into my hands, I neuer enjoyed it without much Vnquietnesse, quarrell and vexation, nor without the continuall malice and molestation of my vnaturall Vncle, and such his associates, as by setting him on, vnder-hand, did afterwards finde means to fasten in the same.

This poore liuing (once in manner lost, afterwards recouered and yet still fearefully kept, the rather by meane of a new trouble, moued vnto me by Master B.) I was in fine druen to offer for a litle, but to sell for lesse. Now here begins my iust cause of complaint. For vpon firme hope of your L. fauour towards mee, and that you would according to your honourable promises haue done me an expected good: I was content to yeeld my interest for eleuen hundred and three-score pounds, where threete hundred pounds had beene before offered by my kinsman, and so I told you.

This offer of mine, your L. for the time accepted, yeelding with some difficultie to pay the odde eight-score pounds, where I owed it. Howbeit afterwards, hauing gotten the Lease into your hands, and being possessed of the bargain, and none now
daring

daring to take the same from you, you quarrelled with the Lease as before you had done with the Title, and made mee a fresh abatement of the odde eight score pounds, affirming it to be no part of your charge to pay my debts.

To saue this mischief, and to saue my eightscore poundes, (your Lordship hauing reported the former bargain to your most aduantage) I laboured without suails, to helpe your memorie therein. Protesting (and that most truly) that vpon mine earnest and humble petition vnto your L. to leaue me worth a thousand poundes, and to pay my debts, and in regard also of the great abatement of what I might haue had else-where, your Lordship had condescended in the former conference to discharge the same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I will remember with more truth then good successe vttered, (specially the often touch of what my kinsman had offered me) did greatly mislike you. Whereupon growing in heat (yet with some regard of honour) you swore that if any other bought the same at my hands then your selfe, you would haue it for lesse then five hundred poundes, yea, for nothing, or else it should goe hard. Mary keeping it my selfe, you said you would stand my friend: which hote or cold conclusion, I protest did so appeale, as with feare of further lesse, with griefe and discontentment I grew sicke, and thereupon resolved to take what you would giue me.

Your Lordship hauing thus, what with countenance and choller dismayed me, and finding by such peremptorie selfe my sense to bee overcome, you ranne on still in this wrestling course, and vpon authoritie without cause or colour, cut me yet thirtie pound shorter. So as in place of one thousand sixe hundred pound offered me by my kinsman in the Countrey, your Lordship gaue me nine hundred and seuenie pound, leauing me out of this to pay a hundred and sixty pound debt.

By these meanes (right Honourable) was I therhalfe impoverished, and am now altogether vndope, hauing neither skill to rise that little you gaue, nor will to raise my selfe after my fall, which I thought impossible.

It was a wholesome caveat giuen me by your Lordship, and a

sell resolution put downe by my selfe, rather to sleepe and to liue somewhat sparing, then by any prodigallitie to impair my stocke: but being neither Marchant, Artizan, Broker, nor Vliuer, nor hauing among many debtors scarce one good payre, I could hardly frame to do what was aduised me, or be so much mine owne friend, as at first I had determined.

My state then brought thus low, my friends decayed and dead, my liuing could for little, and the money spent, I resolved and still doe with the rest to leaue my Countrey, as well to couer my want from mine enemies, as to leaue my selfe from so unfortunate acquaintance.

Finde time therefore I beseech your honour, before my going to examine these particulars, they couaine I protest nothing but matter of truth. It is an high vertue and most commendable in a man of your state, to fight your inferiour against your selfe, by this shall you winne him vnfaignedly to loue you, who now vpon iust cause can do no lesse, then thinke himselfe wronged by you.

And so my good L. this bill exhibited into your chamber, not into any court, deliuered to your owne hands, and to no man else, I leaue to your honourable & best consideration, humbly once againe beseeching your L. to suspend your hardest conceit against me, for expostulating my griefes, in respect my plainnes herein passeth not without truth, nor any wrong enforced; but vpon iust occasion.

Of Epistles Exprobatory.

Chap. 4.



Hom matter Expositatorie, the last note turnes our selves to the next title being Exprobatory, under which is contained cause indurde of behoument and grieuous disdain: chiefly touching offences that impugn a contrary and laudable merit and desert. For which, howbeit in all civill stages it be accounted vndercent, vncourteous, and vnbefitting any gentle condition, to reproach a man in time of misdeeds, with good offices as turnes that before he hath received: As when contrary to the honest affection betwix him humbly touched, a man

man shall either ingratiously refuse to recognize the same good-
ness, as impudently, uncharitably, as unhumanely goe about to re-
ward such for good, and so enforce a most unchristian detraction
where himselfe hath received most comfort. In such cases to use
this Exprobatory manner of writing, to signifie unto the par-
tie so forgetfull of gentleness, both what he hath received, and
how much he was charged by all waies, kinde and meanes
that may be enforced, of humanity, piety, as gentleness, it shall
not be misse, and to such end and no other is this Exprobato-
ry kinde of Epistles to be used: of which, some certaine ex-
amples are in this place to be delivered.

*An example of an Epistle exprobatory touching
ingratitude received.*

I Doe not marvell at your wonted and sundry delaies in answer-
ing my requests, nor that you breake so many promises with
your friends for the gratifying of their courtesies: In that being
things by nature annexed as they are to so servile a condition,
they seeme (as remediable) in all discreet iudgements to be
borne withall. But that I wonder at, is, how my selfe (knowing
as I doe, and having so often tasted of that contemptible and
hard disposition of yours towards me) should yet be so allotted,
as to straine my friends, to spend my money, exercise my wits, *Meritum*
yeeld my travell, bend my care, and passe my credit, to relieue,
uphold, nourish and maintaine such a one, in bringing him from
nought to ought, from the dunghill to the court, from woe to
wealth, as hath neither honesty to regard me, wit to use me, will
to requite me, civility to respect me, good nature to thank me,
nor any one sparke of endeavour whereby so much in good see-
ming to behave himselfe towards me. Many occasions haue bin
given me before time by some other misprizers of my courtesie,
but you of all others haue exceeded, and do passe them all in un-
honesty. That I should be occasioned thus to reproch you as I
do, is I wis, vnto me no great contentment, but that at my hands
who alwaies haue so manifoldly deserved of you, you should
so farre forth challenge to bee reproached, that certainly it is it
whereof you ought most to be ashamed. How many waies

*Lipate.**Metonymia.**Synonymia.**Assyndeton.*

you haue wronged mee, and how little cause hereafter I haue to intermeddle or haue to doe with you, hauing so ingratfully, nay rather inhumanely deale with me, let the world iudge betwene you and me. Had I tryed you in much, or in one halfe of that whereby in very dutie you are charged vnto me, it had bin somewhat to haue denied me. But in a matter so slender, so small valued, and but a trifle, to delay me, to stand with me, to breake promise with me, and which is worst of all, most vncivilly therewith to bearde me, that of all others is the most detested that may be. Sory I am, not that I haue knowne you, for the knowledge shall keepe me from you, but that in nourishing of you, I forgot my selfe so much, as I could neuer till this present perceiue nor looke after you. Fare as you will for me, who euer hereafter desire neither to know nor see you. From B. this of, &c.

*An Epistle exprobatory more largely
exemplified.*

*Exordium.**Hyperbole.**Alligoria.**Antithesis.**Metonymia.*

Albeit vnto a gentle minde there is nothing lesse proper, then a reproching of benefis: nor any thing more contrarying, then to be touched with discusties; yet respecting the weight of the manifold wrongs done vnto me, and most inurious deuises, wherein thou hast contrary to all lawes of nature, vertue, or honesty, gone about to abuse me, rewarding not euill, but worse then mischief it selfe, for good; and doing that which all men hate, and the most discrete doe abhorre, in requitall of that which I chiefly deserued of thee, I hold my selfe neither to be touched in gentlenes nor deemed at all in discustie: If to such a Camelion I give his due colours, of so vile a viper doe bewray the feature, to so ingratfull a wretch doe blaze forth his picture, and of so vglie a beast doe yeeld his due portraiture, to the end that at least it may appeare vnto thy selfe, how euill like to that thou hast euer seemed vnto me, I haue now found thee, and how contrarying to that my selfe haue manifoldly bound thee, thou hast now shewed thy selfe vnto me.

To the opening whereof let me call to remembrance that being here a great while sithe a stranger, spoiled of that thou haddest, laden with sicknesse, pursued of thy foes, burdensome

to thy friends, subiect to a number of casualties, of death, pover-
ty, hatred, penury, griefe, trouble and want, I tooke thee, I kept
thee, I relieved thee, I provided for thee, and that at such time
as when forsaken of all others, thou wast onely compassed with
extremity, had not this one curtesie, nay rather vnaccustomed
kindnes, beene sufficient alone wherewith to haue bound thee?
Questionlesse, if there had rested at all any sparke of good con-
dition within thee, yet had this beene all that I had done for
thee, happily could I then haue contented my selfe, and haue
thought that thou hadst therein alone dealt but ingratefully.

Abhorrest thou not in the perusing hereof to think how thou
hast vsed me? Well knowst thou that on this hie point of curtesie
I stucke not alone with thee, for after a recovery by my meanes
had, and restitutions of thine estate, vnto thy wonted possessi-
ons, health, freedome and liberty, I not onely so settled thee, but
being haled thy selfe as it were out of the Lions jawes, I made
thine aduersaries a prey vnto thee, I fauored thee, I loued thee, I
esteemed thee when none would regard thee, when all men de-
spised thee, Were not these benefites sufficient to haue yoked any
good or honest disposition vnto me? What Viper may I then
terme thee? What monster or hellish imps that not onely hast
vouchsafed so much as to requite, but scornest in appearance so
much as to beare a good opinion towards me, is it possible that
man then a Serpent, or then the very Crocodile it selfe should
become more malicious, yet hast thou in farre greater quantity
then these contained thy venom, the Hydra was not answerable
vnto thy property, the very Sauages themselves could not equal
thee, thou art in fine beyond all, and there are none beyond thee,
for both men and beasts doe abhorre thy treachery.

What then auaileth that of such a one I haue merited so high-
ly? Whereto serueth it to haue extended on him so great and
vn-vs'd bounty? The dog fawneth by kind where he is loued,
the Tyger by gentlenes is from his cruelty disturned, the Lion
will not suffer a kindnes vnrewarded. But thou (hatfull of all
others) degenerating from all nature both of men and beasts,
weightest not of friendship, reiectest fauours, hatest all gentlenes,
regardest no kindnes, contemncest merits, and kindleest of all
kinds, or rather sequestred from any kind, giuest thy selfe to
reward

reward the best deservings, with vnaoydable and most detestable villanies.

*Epistolis.
Anaphora.*

Had I not too-too much deserved as I have done at thy hands, it might, in some sort, have sufficed me. Had I by any knowne or pretended euill, ever pursued thee, had I meant at any time badly vnto thee, it might yet have contented me, that forgetfull of all that before passed, thou shouldst in this hatefull manner haue dealt with me. But hauing onely heaped on thy

Antithesis.

head a multitude of fauours, receiued thee as I haue done with so sundry courtesies, imbraced thee (as thou knowest) with infinite contentments, deliuered thee from death, and very helish tormentors, what kindnes could be more, or what merit so ample? And contrariwise, what requitall so slender, what acknowledgement so bad, or what recompense so euill, then wherewith besides all course of iustice and equity thou hast most vnaturally

Amithesis.

acquitted me? One only comfort resteth, that of all honest minds thou art hated deservingly, and out of all gentle company art excluded perpetually, wherein hauing the onely solace vnto my grieued conceit that for the present may be acquired, I liue in hope to see thee once againe to haue need of me, when according to thy demerits I shall thinke of thee; and in the meane while esteeme of thy falsions, as thou hast given me cause to account of them.

*Epiphora.
me.*

Of Letters Inuective.

Chap. 5.



In these Exprobatory epistles, both next follow the title Inuective. A sharp and bitter smirghing against the person, doets, or behauiours of men occupied altogether in condemning, disabling, and wracking whatsoeuer may be collected to the reproach, diminution, or impugning of any one, and that by all manner of quips, taunts, repioches, blames, imputations, or designements that may be of euill. And yet this not by a disordered, malicious, or railing humour, intusity and without great and forcible cause to be pursued, but by a learned, discreet, lawfull, or reasonable toleration to be followed, which in all manner of directions is principally to be required. The conuenance

conscience is as full of Art as any others, that heretofore haue
haue exampled vnto you. and as well for rife and quicke inuen-
tion, as aptly disposition, enforcements, and notable deliuey,
both his speciall commendation.

*An example of an Epistle Inueltine of a father
against his sonne.*

THe sight of your Letters, and message receiued by your ser-^{Exordium.}
uant, haue (good Cosen) bred to me in perusing and hearke-
ning vnto the same, no small matter of disquiet, not that your
letters or messages for themselves are, or haue bene at any time ^{Metonymia}
ill-welcome to my hands, but in respect of him for whom they
come, whom in truth I neuer recke if I heare of, so filled haue I ^{Epiphanema}
been long since with the euils by him committed. I am nothing
ignorant that of loue and meere goodwill you beare to me and ^{Lyptote.}
mine, you framed your speeches vnto me, which with how much
tediousnesse I haue considered of, and with what willingnesse I
could haue omitted to answer them, no one can so well giue te-
stimony, as the burthen of mine owne sorrow beareth witnesse ^{Paraphrasis.}
vnto me.

* But for that I see you are ill-conceited at my heauinesse, and ^{Apostrophe}
of your owne good nature would gladly finde a meane to reco-
uer that vnto mee, which my selfe am out of hope for euer to ^{Noema.}
compasse, I am content, though ill-pleasing to my remem-
brance, and the rather also that by the extremity of the euils
your owne minde may be disswaded from any further dealing ^{Lyptote.}
in the cause, to shew vnto you the good conditions of him you
see for, what manner a sonne hee hath alwaies bene vnto mee,
what reason therby I haue to command him from me, and how
farre wide you are, that in such sort as you declare, doe conceiue
both of him, and of me.

I need not repeat heere vnto you, with what fatherly care ^{Paralepsis.}
I haue brought him vp to mans estate, by what prouident fore-
sight, I sought both with maintenance and conuenient place
of credite, to continue him as a Gentleman, how vnwilling
I was to enter into the search of euery small offence, but attri-
buting the force thereof to his time of youth, was content to

winke at that many times, the sufferance whereof I doubted would turne to the ruine that it presently carryeth, I will but giue you an instance of the same, to the intent that as you shall know thereof, so may you in reuoluing the rest, consider the better how vnkindly, yea, more then vnnaturally I may say, he hath rewarded me, and therewith will come to the present estate wherein he now remaineth.

Notatio.

It is I iudge about three yeares since, to the intent to re-
tayne him in some good order of life, I placed him with a right
godly and worshipfull knight, sir H. D. who for my sake both
loued him, and I know tooke paines to the vttermost to re-
forme him, before that time I had placed him in an Inne of
Court, where with expences sufficient I kept him. In both of
these places he brought me more then I will rehearse indebted,
ran himselfe on the rockes, durst not besides (for that priuily
he had taken vp) to shew his head. Complaints were infinite a-
gainst him, this man could not be in quiet for him, that mans
seruant he vsufed, this party he deceiued, that other he highly
wronged: what could I doe vnto these things, but as one desirous
to reclaim him whom he knew to be his owne (though
with a resolute vow neuer to deale with him,) I then had cast
him off yet hy entreatie of his friends and his earnest submission
I receiued him againe.

Meritum.

Commemoratio.

Since which, too much it is to bee
revealed, how stubbornly euen in mine owne house, how iniu-
rously among mine owne people, he hath behaved himselfe, by
reason whereof, as compelled for the quiet of mine owne fami-
ly, I appointed him to goe from hence into S. there to remaine
with his Vncle. And because it was against a Christmasse, and
that I would not dismisse him vnfurnished of that belonged to
a Gentleman, (besides that, with a couple of good Geldings I
horsed him and his man, and furnished him of apparell, and what
other needfull necessary,) I deliuered him twenty pounds in his
purse. He was no sooner gone to D. being not past twenty miles
from my house, but the very same night he lost all his money
at dice, pawned his horses for twenty nobles, and was faine of an
honest friend of mine to borrow ten pounds for his expences,
and to redeeme his Geldings, one of my poore Tenants there
refusing to supply his wants, he foully beat, and if company had
not

not come in to the rescue, had like to haue slaine him.

Nay, what hath he done more, but knowing that these his ill demeanours comming once to mine eares, I would neuer after repute of him, he hath confederated with a wicked rascall that was once his man, who being the very same night in his company, next day after came to my house and robbed me.

Are not these impieties (thinke you) very strange? What nature is in such a sonne/nay, where in him are those district lawes of nature become, that commonly inforce in all other children, an awfull loue and reuerent regard vnto their parents? Where is the feare of diuine and humane lawes, the one threatening a sharpe scourge for such vndurfulness, and the other punishing by penall forfeitures and imprisonments, the manner of such detestable and disordered loosenesse? To what issue is the ancient right and laudable custome of our fore-fathers already runne, that whilome by seuerer directions compelled the runnagate vsage of their children to a more district imposition & far estranged exaction then now vsed; of a most rare and singular obedience? Why is the common intendment erst in our predecessor times, of lawfull and good so accustomably vsed, thus quite forworne. and in these our seasons (filled with all kind of carelesnesse) so far forth disgraced/who is he that now recketh further then his owne fantasie? or what sonne will for any zeale or duty once seek to repell his owne appetite? Whither are ye gone ye iust and seuerer Iudges, by whose sentence and opinion definitive, sharp and bitter tortures were laid downe vnto them, that durst presume by any outward shew in the world, but once so much as to countermand the authority of their fathers? Epicoma
Prolepse
Prosopopoeia

O times more iniurious then euill it selfe, by whose only suffe-
rance, mischief spreadeth her selfe so highly as it doth, into such manifold branches! What would you haue me to say in these things? Thinke you not that I haue already receiued discontentment enough at such wronges hand? or would you with me againe by returning him home weetingly, to sucke vp mine owne misfortune, and by nourishing an expugnable wickednesse, to see a demonstration of mine owne sorrow and destruction daily before mine eyes? No, no, cosen, I haue (I hope) taken order sufficient for these things, his presence I am resolued shall no more disquiet

Purgatio. disquiet me, by hearing or remembrance of him, if no friend of mine doe otherwise vex me, for needs a vexation must it be, be it but the least suppose, to conceiue that I haue yet remaining vnto me such a sonne. Take heed (good cousin) that as he hath deceiued a great many others, but me of all others most especially, he also do not deceiue you. Drive him quickly from your presence, and thinke that a greater plague can you not receiue into your family, then a person so vile, and of all others demeaned so wickedly. This is all that I can deliuer you of my present opinion, but not the least of a thousand other accidents occasioning the same. Whereon I am determined fully to repose my selfe. Sending in the meane time my hearty commendations and earnest thanks, for the indifferent care had of my being both to you and your bed-fellow, this of, &c.

Exortium.

An answer purgatorie of the same touching matters inuictive of the former Epistle.

VVere it not, Sir, that my presence might more offend you then I wish, or by any action of mine owne, would willingly deferue, I had (emboldened by the equity and right of my cause) in all humble reuerence and duty, tendered my selfe vnto you, but vnderstanding how greatly the malice of mine ancient enemies haue preuailed towards me, and that without the very piety of your selfe, and equall regard had to the due information of my cause, there is no place of fauor left vnto me, I chuse as the meetest to abandon for a while the yeelding vnto you (by my access) of any such annoyances; and in the meane time to frame these humble lines, pacifiers of your more then ordinary discontentments, that as true aduersifiers of the course of that wherewith I am charged, they may pleade pardon of your protested mislike, and winne vnto me (as I hope) that entertainment againe, from which hitherto by the vnderferued proceedings of mine aduersaries, I haue bene iniuriously detained.

And albeit there is no reason why, in the measure of all your actions, I should or ought to deeme, that you doe, or enterprise any thing vnadvisedly: yet for so much as the secret sifting of malice is such, as is able to penetrate the wisest, & that where much

Inuictio.

is feared, the least matter inducing thereunto is made occasion to question of, I doe in as lowly manner as I may, beseech that but with indifferency you will see how, and in what sort I am *Parasita* wronged, and giuing credit to what hereby in mine owne defence alledged, you wil censure the rest, as to the respect of your fatherly piety appertaineth.

The weight of that, for which, as I vnderstand, you are agrieved against me, is that heretofore you haue had suggested vnto *Propositio* you, that I am very vnthrifty, that I keep lewd company, that I consume all at dice, that I am a quarreller; and lastly, that you *Anaploia* sermise you were robbed by meane of me, or by my assent; all which to confirme, mine aduersaries seeme to haue gathered vpon me great aduantage, in that notwithstanding, being often forewarned the contrary, I sithence fell into company, played at dice, brake a mans head, and that my man that robbed you, was the night before in my company?

Much more euill commonly carryeth the reporter in deliue-
ring an euill suppoſe of a reasonable conceited matter, then of *Sententia* tentimes doth the action it selfe, in the most worst degree of truth that can be, being equally considered of; for example, was it euer held a thing insufferable for a Gentleman to frequent company, or to play at dice? May it not sometimes be iustifiable *Paramologia* to breake a mans head? Is it a matter of preiudice, that he who *gia* once did me seruice was seene in my company? Your selfe, sir, I know will answer for me to all these? No? Then will not I, not onely not deny but I did all these; but by your fauour, iustifie to their faces, that honestly, lawfully, without offence against you, or reasonable dislike of any other, I haue and might againe at any time enter into the like vſage of all or any of these, as at that time I did, when they so complained of me.

The company whereof I am accused, were such onely and none other as I found in mine Inn, Gentlemen each to you well *Commeratio* knowne, and of all men generally well reputed, the play that I vſed, was with them, the ſer, by agreement not great, concluded vpon more to paſſe time, then whereof to make gaine. Hereunto *Hypotyposis* commeth a bad-fellow out of the towne accompanied with one of your Tenants, who looking on a good while, craued at last he might ſer, which being granted, a caſt fell betweene him and

and me of a number to be decided, for his opinion he dared me a good time with twenty nobles to my geldings, I accepted the wager, the board went with me, your tenant accepted, who against all others stood against me, and hauing the wager in his custody, would not deliuer it me. Words by such meanes multiplied, and they both arose against me, whereupon forced to some impatience, my hand made way to my right, wherewith I quayed their resistance. Lo now sir, the matter thus highly framed against me, loe here the losse, the pawning, the borrowing of mony, and what killing and slaying against me reported? See heere I beseech you the vnchristinesse, the mis-rule, the ill company, and what else that malice could any waies deuise to ouerthrow me.

Metonymia
Epithet-
ma.
Synonymia.

Errores.

And yet if but truly in their very supposes they should haue dealt with me, what conceit could they then haue found in all this to object against me? Is it not a thing ordinary among Gentlemen when they meet together to solace themselves with some one or other reasonable pastime, in allowance whereof, no one is ordered by himselfe, but by common liking of the rest? Is it not a thing naturall to man, after wearisome trauels to vse vnto his minde some honest recreation? Is it not according to ciuility to entertaine times and occasions? Afforded you not therefore the mony you gaue me, in company well reputed, and in their honest exercises moderately to maintaine me? Agreeth not hereunto your onely daily conuersation, your entertainements, your continuall vse of company applied in your owne behauiours, and in others commended before me?

Antiphras-
is.

Paradoxo-
gia.
Epitaphia.

What then may be said to condemne me? the common name (perchance) of the play, carrying with it a continuall surmize of inconuenience? I need not heere lay vnto your wisdom for my defence, that as well therein as in all other demeanors, there is *vse* which is allowed, & *abuse*, that in it selfe is insufferable. To commend the moderate vse hereof, I can induce nothing more then *customs*, and for the choise of the best obseruation, the company must cleare me. Now in auoyding the enormities, the charge (if I misconceiue not) you gaue me, extended to the fellowship of the worst, in whose society nothing is so common as ill vsage, and in whose pleasures, no one thing so ordinary as vnchristinesse, each

each of which occasioning that euill which I seeke to shun, hath bene herein so farre exempted, as I protest there reslesse in veritie, no suspicion at all wherewith I may be charged.

But if now sir, you will reason of your tenants hurt, what therein may be objected that shall not euery way further mee: *Asirophe.* who is he that by nature could be so restrained, but by the very instinct thereof. hee will rather kill if neede be, then stand to bee killed? Hath not the Soueraigne mother of all our earthlie being, armed euen very beasts themselves to their owne defence? hath not the Lion his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worst sort of mankinde also conserue to be surprized, and naturally couer where they be enforced, immediately to bee reuenged? Allotheth not the law vnto euery man his right? was it not by conuention agreed that the wianter should haue the wa- *Eroloma.* get? And did not the vniuersall sentence of the whole board, adidge it to me? What resteth any waies then to bee alleadged wherby in this action to accuse me? Nay rather what is *Polypotom.* vnto him to condemne him, that being your tenant, haping his liuing of you and yours, beholding as hee is to all yours, would yet be so vile conceited against any of yours, as not with ordinarie speeches alone, but with vnhitting tearmes, with violent force, would goe about so to withstand me, to hurt mee, yea desperately to confederate with another of my life and money *Asyndeton.* to bereaue me?

But now to draw vnto the last part that toucheth any man, standing as a conjecture for that hee was in my companie the night before, I must conspire with him to rob you. Doe but con- *Dialys.* sider sir, I pray you, what likelihood of truth this beareth: would any one bee so mad as once to harme, to goe about to hurt the possessions that in right is to no one so much as himselfe? would I euer appeare so vngracious as to confederate with a stranger, to no benefit but of himselfe, to rob & spoile my father? Alas, what *Esponesiss.* could there be so addeise vnto nature, as should inforce in me so vnkind a condition? You must needs sir (by your fauour) something consider, what one thing or more might be in me occasioning vnto the same, it must either be some vehement necessitie *Expositio.* (which neuer happened) constraining me great extremity (which you.

know to be contrary) wherewith by keeping mee too short of expence or maintenance you might enforce me, a kind of wanton prodigality, wherof no world can accuse mee, ill countess whereunto so farr forth I neuer could yeeld me, or a most detestable and vile disposition grafted in my selfe, which no man ever found in me. These causes as I thinke are the most likest of all others, inducing to those opinions, which how farr they or any of them haue estranged my condition, let but the very consciences of my vtmost aduersaries indifferently trie me: what if hee were in my company, is not that a thing that without any suspicion at all, might easiely of all others happen vnto me? I am not weering of mens thoughts, neither can I coniecture of any other but their outward demeanors, if hee were ill, weigh I pray you, the fault proceedeth not from me, Sorry I am that any such conceipt by any one of mine should so much offend you.

*Dichologia.**Epilogia.*

These things then falling out in such sort as they be, it may please you sir henceforth to allow of this my iust Apology, and by the selfe same *nature, piety, and louing condition*, wherewith in all duty and obedience I seeme firmly charged vnto you, in like sort to recognize and rectifie me, who notwithstanding I confesse many waies heretofore, so haue erred, yet herein in no one point indifferent, rest I rightly to be challenged. The expectation whereof hath made me presume to the recommendation of these letters, attending therewith all the newes of your good conceipt, and happy returne of this bearer. From, &c. this, &c.

Dichologia.

This defence, we will for the more variety suppose a reply to be made by the Father, the reasons wherof shall yet also consist in the selfe same state absolute, proving thereby a more ample demonstration of the vniuersitie of constructions incident to these places, and how by the facile applications of their speciall instruments, they are, as may be carried to diuers severall purposes. Inasmuch, as like to their present vse in this defence they haue bin suggested for confirmation and to the clearing of the former times, herein also by the same reasonance they shall be maintained by the constitution of all his former allegations, the matter wherof in last following may be considered.

*A reply of the Father confuting the allegations of the Sonne,
and maintaining the cause of the former
innocent alledged.*

YOur wiles (Sira) and sophistickall expositions of your owne *Exordium.*
misdemeanors, with sundry confirmations therein vied,
whereby to drive me from the very supposall of that whereunto
no one thing hath given more evident testimonie, then the
course and progression of your whole life, are either too newly
forged, to escape at my hands any sound credit, or the mettall so
light, as carrieth in the weight thereof very small substance, in
my conceit to be beleaved.

Well haue you applied your wits (no doubt) and to especiall *Metaphora*
good purposes haue your studies bin framed, that can so can-
ningly comment as you haue done vpon so bad a text, but with-
draw your measure besides, and cease this over-weening, lest *Insanatio.*
by counting your selfe in a foolcs paradise, and where all
things are naught, supposing nothing to be amisse, you doe (as *Allegoria.*
by your sundry defects you haue sun dry times endeouored to lose
a father) so in the end frame a desperate meane to lose your selfe,
when you may neuer be recovered.

The shame you haue of your mischief done, & guiltinesse of
your owne conscience to come in my sight, together with a
knowne milke that you haue receiued from me, either to see or
heare from you: you vse as a cloak to couer the long pretence you
haue made in defence of your euils, you haue well shewed that pa-
per beareth on other but his own, & the letters you imprint
thereupon, carry but their proper colour. Though they falsifie a *Allegoria*
thousand actions, and bolster up innumerable lies, yet is not scene
in their charge, but in a shameful browe of him that were not
past shame, the least of all these would quickly be deciphered. Is *Parison.*
it not inough to haue done badly touching your selfe, & kinde-
ly detemned your selfe towards your fathers friends, with trifly
consumed your time in some oon or other bad company, run at
randome euery way, to your parents & your owne infamie, but
that also in your behauiours, you will not onely dare to deny
it, but that which is worse, to your writing seek to defend it?

*Sinathrif-
mus.**Synonyma.**Erasma.**Orismus.**Mcclanais.**Sinathrif-
mus.*

It smeth not that I should use reasoning, neither meane I to contend with your cauteles, but for fashions sake, or (if so you list) to beate that to your remembrance, whereof hitherto you abandon the notice, let me aske you this one question. In all your smooth pailage and flourish made of your company, their reputation, your civillie, small pay, my allowance, and your construction vpon the same, doth it not draw to this end, that it was in an Inne, in a place filled with all vnchristinesse, in a dicing Chamber, in a spectacle for all companies? Doth not the very deliuerance of your owne fact condemne you, doth not the very sequell of his entrance, looking on, and play (whom you tearme to be a base fellow) impugne you? Doth not your alter quarrell and mischief done, oppose it selfe against you? What if all the information deliuered vnto me in particular were not true? Is not the substance true? *Nature* coueting recreation, is in him that will be modestly gouerned, to be measured as well by time and place, as by entertainment of companies, *Cassius* carryng with it selfe any secreet insimulation of euill, is not to be followed, *civility* is not *similit*, when it shall be repugnant to a right gouerned modestie, can that be agreeing to *law*, which in effect is discordant from any good order of law? Induce you my allowance, as a confirmed *sentence* to your vaine opinions? Why, first, frequented I ever any such play in London? Nay rather did I not ever dislike it, alwaies speake against it, and in every action condemne it? Stood not my conceit that being in the best part it might be, though young men stood neuer so much on their light gaming, and little hinderance, it was rather an affrontment and inuement to vnchristinesse, then a pastime of any gentleness when it was vsed in a Gentlemans house which is by sundry defenses more tollerable, and not in an Inne, the very publike entertainer of all kindes of societies.

At your departing from me, your journey lay to S. you were to trauaile to my friends house. In respect of the time, my reputation, your being, the place, and the company, I furnished you with money, knowing that there, and with such persons, and in their seuerall pleasures you were to be conformed to companies. Hereof gave I ever allowance, the like whereof haue I decreed meetest for the expence and society of any Gentleman, thi-
ther

ther should you haue travelled, so in the honest distribution of that allowed for your maintenance, you had both auoided the present mischiefs already incurred, and prevented occasions, whereby many times they are aduentured.

It is not enough, not to do euil, but we ought also to resist the occasions of euil. What recreation I pray you, after travel is more natural thereto? Who more subiect to casualties, then they that hazard themselves to most companies? What *custome* better, then to vse our Inne for repose, the onely and sole intent whereunto it was prepared? Wherein is *ciuilitie* more commended then in honest gouernement? What more lawfull for any man then laudably to beare himselfe? Your demeanour is tied to your owne behaviour, and not to anothers inclinations, your actions well disposed are not offensive to what by others pleasures to be continued: had you vsed the place as it serued for, who would haue been discontented? Once it appeareth that euill is come of it, brawlings arise, men are hurt, slanders ensue, and infamy doth gerdon it. *Sententia, Antithesis, Merismus.*

Touching the latter part of your Letter I say little, till I haue more deliberately of the circumstance considered. Some hoping more of that you will be, then I dare intend what you may bee, haue many waies in this action perswaded mee. Where much hath bene over-passed, it is reason that something at length doe beare shew to haue well deserved. Simplicities in well-doing, is farre more pleasing then a curious definition of well-doing. When I find proofe of your amendment, I shall then wish to see you. Meane while, it shal behooue you to enter into your selfe, and more circumspectly to consider what most fittest becometh you, wherewith at this present my directions shall conclude. R. this, &c. *Petrotia, Semantia.*

An example of another Epistle Inuettine, pleasantly written against the humours and conditions of a vaine-glorious person.

VVere the peeuishnesse of my conceits correspondent to those vaine-glorious humours of yours; I could before & thence your exemplified discourse committed to my view, haue vpon occasion sufficient, deniue how & wherewith to haue
O preuen-

Epanodus.

prevented or answered your accustomed euils. The first whereof not hauing performed, so could I willingly also haue left the letter vndone by determined speech to haue bin accomplished, were it not that hauing proued the arrogancie to bee in you, wherewith vniustly you charge me, I might by ouerlong silence giue head to your follies, and whilest by an outrageous well-liking of your selfe, you become ignorant of your owne mischiefs, you might vse a scope not necessary, thereby more farther to abuse my sufferance, as heretofore you haue done a great many others by their common negligence.

Liptote.

For auoidyng whereof I haue (as my leifore would induce me) thought good to giue place to mine owne determination, and to serue your humour so far forth as to answer your letter, not being stung, as you fondly and vainly imagine, with the venom thereof, nor galled with the opposed surmises of your munificence, wealth, credit, reputation, and I know not what besides, all which I doe suppose exerto be so scant, as no man can substantially discern them, or otherwise that you would neuer so often as you doe, without a sursetting folly endeavour to obtrude them.

*Trania.**Omisio.*

The policies you vse with me are nothing strange, which because they are now growne so stale, be euery way therefore the lesse currant. How like vnto a shamelesse woman, or some other base conceited creature, you appeare in your writing, let but the matter of your Letter testifie, if because you haue both manly shape and countenance, you will admit neither of these similitudes, you must be either a childe, or a foole, and so weare a bable, or take a horne-booke at your girdle, and get you to schoole againe.

*Sarcasmus.**Antiprophe-
ra.**Sebesifono-
maton.**Ironia.*

You complaine that I haue done you iniurie, if I haue, why then doe you not content your selfe to pursue the reuengement thereof, either with manlike or lawfull extremitie? Why take you for a refuge these cankered foolish vpbraidings, womanish encounterings, vnseemely lyings and childish threatnings. If we follow the rule you begin, wee must strait waies be children, and then I must wrangle why you stole away *Toms* bread and butter, and you must threaten if I tell of that, you will then complaine of me for eating vp the firmentie that was kept for the childe

childs breakfast, or how I drunk vp my grandams ale and roste,
or lick bread in the dripping pan, or some such like weighty
causes. A soueraigne capacite no doubt, Is this manner of de- *Insultatio.*
ling deriued I pray you from your Gentilitie, or had you it by
education, or haue you won it with your wealth, or is it incident
to your reputation? Be these your incouters? A braue canuifa- *Meiosis.*
do indeed, when to deface an honest mind, you haue shot out all
the venome of twenty yeares acquaintance that you haue stuf-
fed together, and all not worth a butterflye, then to tell to those *Merismus.*
that accompany you how brauely you haue touched mee, how
with your learned enditing to so many read and shewed, you
haue quencht me, how many waies behinde my backe, if you
were so ill disposed, you could kill me, and for default of other
matter forsooth, how they laught at me to whom I haue spoke
somewhat against you, and how master B. found *Secretarie* in my *Antiphrasis*
Letter, and sent to seeke our your well reputed skonce to ex- *Proponoma-*
pound it, not without the credit of your owne worship (to lie to *sis.*
be admitted to the sight hereof: If I should for carrying this in- *Meiosis.*
sight, not say you were a great Clarke, your grauntie, I know
would condemne me, and it would be thought in your deeper
Studies, that my senses did faile me. But alas sir, what is it that I *Cherientif-*
would deny you? It is not I, well I wot that haue abilitie, or if I *mus.*
had, would presume so farre as to impugne you, what would *Epitropia.*
you more sir, I am come to your bow, and acknowledge your
credit, your worshipfull acquaintance, and all else you haue
brought me to. But yet sir, after all these sporting deuires, he is *Alcismus.*
but a Nidcote, and that wise men can tell you, that will glorie so
much in such fruitlesse follies.

But say I tis your owne glorie? No, not so, it is but a Thraso- *Metanoia.*
nicall exercise. There be that affirme Gestility, hath no deriuati-
on, where is neither good nature, honesty, nor friendly condi- *Amisopphora*
on. But what is that to you? A man may sit vnder a stall with
credit, but to be laid on a stall, smelleth somewhat of beggership.
Goeto, I warrant him he is a proud fellow, and litle of good *Sarcasmus.*
manner knoweth, that so rudely will dare to speake of mastership.
—Yet now we be in, let vs go to it by the weeke. In odde sooth *Apothropia.*
I must tell you plainly, your occupations haue bene too ma-
nifold to thrine by your honestie. But perchance the terme is

*Charientif.
mu.*

quaint, and you will say this matter of honestie is besides your profession? Alack sir, though it be, you must pardon the writer, it was but a mistake in his penning, by ill noting your pedigree.

Lrmas.

Tush pedigree, pedigree, here is nothing with you in hand but twitting with pedigree, Cockes fish! these proud fellows that haue nothing to liue vpon, to see how malspert they be, if they had abilitie to take to, as you haue, and wherewithall to beare vp their heads in the world as you do, such credit with honorable and worshipfull, who haue multiplied your praises for noted good parts, apparantly seene to be in you, what would then become of their doings? Very true sir, but will not this be sufficient to giue scope to the name of Gentleman? Faith sir, to be plaine with you, tis but as the wiser sort doe hold opinion.

*Astisimus**Orismus.**Orismus.**A. M. 101. 34*

For in our beliefe it is said, that a great deale better shew doth it make to giue but one certaine and true demonstration of a Gentleman, then to yeeld twentie brauadoes, and neuer come neare the true meaning of them, rayling, lying, backbiting, flandering, facing, vaunting, contemning, coggng, menacing, vpbraiding, taunting, and proudly defacing, other mens actions, desert, qualities, behauiours, and vertues, are in right reckoning, in very truth but slender parts of a Gentleman.

*Irish obia**Alynde 100.**Meisfis.**Allegoria.*

You will say, I am too farre bewitched to tell you of these things, you will raile at me, you will storme at me, you will not belecue me; you will alledge I am too different herein from all other opinions, your acquaintance doe like of you, praise you, and magnifie you, very true indeed, but they are but a few, and such also as doe it, haue intent but to laugh at you; you are but the A uile whereout they hammer their pastimes, they vie you but as an Instrument to be pliable to their tunes. In this, as to *Will Semmers*, they yeeld to your rages, they soothe vp your passions, and cokes vp your humors. But vnto mee to whom such fashions are loathsome, and in whose eares those base purposes and surfering demeanours of yours are most ridiculous and hatefull, they are too too intollerable.

*Oninfi.**Apo traphe.**Synonyma.**Epistolar.**Epigramis.**Twadign.*

The Peacocke when he spreadeth his taile, is glorious of his beaune, but stooping downe to his feet, his feathers fall with the selfe-sight immediatly, Would you not abase your eyes vnto the lower part of your rising, you might then recognize your originall,

ball, and seeing the simple object whereout your prosperity hath *Paraphras.*
 beene deriued, confesse that ten such glorious plumes as you
 studie to haue aduanced, without they were better qualified
 could scarce make shew befitting the lowest part of all that
 belongeth to a Gentleman.

For my part it is not the shew you beare, but the pride where-
 with you are carried that despiseth me: The qualities you haue, *Epitaph.*
 and not the malice you utter, that discontenteth mee: whether
 your opinion stand good or bad to me, it is not that I account
 of, as being such a one, whose censure to my knowledge, neuer *Hysteron-*
 stood in that degree to be reckoned of. Onely doubting it ouer- *proteron.*
 swolne with your humours, you should consume in your fol-
 lies, I haue written that I haue done, leauing the rest to your *Allegoria.*
 owne correction, if at least you haue any wit at all whereby to
 amend them.

*An example of another Epistle inuective, written in cause of
 great desert against two fawall parties.*

I Am sorie it falleth vnto my lot among matters more serious, *Exordium.*
 that I must at this present incumber my pen, and inforce my
 labours about so needlesse a purpose, as to decipher a knaue
 whom the world knoweth already by his colours, and a com-
 panion of his that will shortly giue prooffe of his faculty by his
 farre spreading titles. And yet the time hath been, when by their
 shadowes I could set them both to view, and hauing cunningly
 deciphered them could laugh at the portraiture, imagining
 that there were more heads to carpe at their villanies, then ho-
 nest meaning to excuse their treacheries.

It was not amisse said among the wise; That there can be no *Sententia.*
 friendship but amongst the good, and yet is society so common
 amongst them, that there is not the arrantest varlet in the world
 but he will find a companion. And why? because therein is a likeli-
 hood, which although it cannot turne to friendship, yet growing
ex similitudine morum, I finde no reason but that a conjunction
 may be of knaues, as well as a separation of honest men sometimes.

Leauing your yoke-fellow M, whom I esteem so base a fellow *Paraphras.*
 as comming out of the very Cell it selfe of all villanies, smelleth

so strongly of the French thereof, that he is not worthy to come within a mile of my paper, nor nere by a thousand yards vnto the worst part of my study, I will speake two or three words vnto you master F. which are his aduocate. and as it seemeth his second selfe, may rather incorporated into his bowels, and become maklenczed, yea rather M. himselfe, for he hath taught you to handle his cause so cunningly, that he need not ioyne with you to lie for himselfe, for you will lie for both, and surely (not thinking you haue it by nature, *absit*) I iudge it rather the infection of him who hath so transmoued your disposition, that to boast, face, scold, and lie, and that without shame, credit, or honesty, you surpass as I heare: why M. himselfe (of who you are thought but the shadow) cannot goe beyond you. You haue deliuered forth in publicke speeches, that I & my companions abused your client with a false lease; that we led him by degrees into a deceitfull marriage, that I will come with my hat in mine hand to craue your clients fauour, that you know me well, and thereupon demanded, whether I was not once master L. his man, and being answered yea, you paused & then said, belike you knew me then.

Sarcasme.

Remembering that you are become a M. (whom alwaies I note for a shameles lying knaue) I wonder the lesse at your impudency, marry if you were an honest Gentleman, that did rather stand vpon your credit, then vpon such base respects to get money by bolstering whatsoever vilany you care not, I would then say, *tolera error tua*; but not shewing you such fauour, I must needs tell you in thos conclusion (yea) lie. And so much the rather because in the deliuey thereof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.

And because the lie seemeth rather a word of course, then commonly of substance, without prooffe added to manifest the certainty, I further affirme that I will bring halfe a score, honest knowne to each other you or your Client, to whom he hath confessed the contrary himselfe, and made knowne the same most amply vnto their owne vnderstanding, who by the iustificyng thereof, will proue him a shamelesse lying knaue in his standers, and you a prating foolish dolt in the rash deliuey of the same vpon so slight a ground, to defame an honest man of more account then your selfe, and that without occasion. And because
you

you take vpon you to know me so well, and are yet of opinion ^{Charientif-} that I will sleepe to your Client, I must tell you therein your ^{mon.} wisdom greatly mistaketh both my nature and condition, for that I can neuer be so disparaged in conceit, but that I could al- ^{Allergia.} waies finde an Asse by his braying, and scorne a rascall though he were neuer so full of vaunting.

My dwelling with Master L. continued euermore with reputation and credit sufficient euen to this present day, I desire to be informed without pausing, what can you say to impugne the same, and albeik I know a slanderous mouth neuer wanteth whereof to gather, yet taking me at that present state, you shall finde me such in truth as all your malice shall neuer be able to disgrace me.

You say I dare not walke abroad, that I cannot be scene at Westminster as your Client is. It is indeed spoken like a Tinker, ^{Astisimus.} and saouring somewhat of a Coblers stall, what betwixt choller and lying, your Client and you haue taken order, to speake nothing honestly. And I wonder not at it, for you haue not so much ^{Emphasis.} as a saueur of honesty about you. Vile malicious deuourers of men, doe you thinke it an easie thing, or matter of sleight purpose, so villanously to derogate a mans good name (then which to a generous mind nothing is more precious) or do you deeme all men of so base contempt as your selues, that they can willingly suffer all things to be benefited by any thing? And when you ^{Epitheton.} haue shamefully vetered your lies in place of audience, dare not for your breeches stand to the least word of smallest moment, that you let fall out of your ouer-flowing venemous mouthes.

But *de his taceo*, the best is, you are both well knowne, for the ^{Apoioposis.} one of you, seeke all London for a cogging, bragging, boasting, rayling, shamelesse, and lying knaue, M. is the man, and he shall ^{Sinachris-} doe it, he seeking all the towne over for a facing Aduocate, one ^{mes.} that could handle the matter like himselfe, F. was the man. Yee are both well met together, continue your purpose, and see the end, for you meane to, nay you will doe it.

I vse not F. as he vsed me, to brabble, & to lie of him to strangers: but hauing drawne his portraiture, I send the first counterfeite to himselfe, that seeing it, hee may shunne his lewdnesse, which yet lieth in secret, & if he continue, shall quickly be pub-

lished,

lished, and that to his shame openly.

I leave you both as I found you, my paper and present matter for this time taking end. In apparant haste, having otherwise more weightily to imploy my selfe, this last of Febr. &c.

Of Epistles Comminatorie.

Chap. 6.

THIS Inuective seemeth to have ben over-sharp in the matter, but not in manner, for the occasions thereunto inducing might peradventure merit that and greater. And howbeit both the termes and conuictions are somewhat hard, yet is it in such cases very tolerable, when either the bilancie of the action, or base demeanour of the party both require it. And in this point there is great Decorum principally to be obserued, to vse a bad person with termes corresponding to his behauior and quality, as in any other laudable purpose to entertaine another party according to his calling or dignity. And as this title of Inuective, and that of Exprobriatorie be soe getting, are nearely affianced together: so also is the next hereunto, which is called Comminatorie. The Etymologie, or signification whereof, is by menaces to threaten. Inasmuch as participating with a kind of Accusation for injuries committed, it exposulateth not, nor reasoneth of any circumstance, obligation or quality, but protesting a due desert in the party challenged, menaceth therupon a speedy and answerable reuengement. This of this title is the substance and propriety. And so will we proceed to the examples.

An example of an Epistle Comminatorie.

Exordium.

Protopsa.

MAfter D. I see well by some experience had of your dealings, that you haue small regard of your honesty, or welfare, two things in mine opinion, whereof each one should be charie. Your honesty, in respect that you keep no promise: Your welfare, in that you neglect the opportunity, for releasement of that, which in the end must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respects you carrie

carry of your owne good growne to be so slender, blame not other men that breake with you vpon desert, nor mislike at all their want of pittie, that haue no mean to pittie your selfe. For my *Antimad-* part looke for it, and you shall surely find it, that I will prosecute *fi.* all meanes possible to arrest you, and being so arrested, I will not be moued with intreaty, prayer, or other submission to release you, till you haue payed the whole debt, charges and penaltie. and whereas you sent me word by my man, that you could not accustome your selfe with one that trusted you, to deale treacherously, I answered againe, that if you make it so nice to bring him forth to be arrested for whom you are surety, pay then the debt your selfe, and satisfie me, and that speedily: for if you doe not, I vow I will meete with you, and that very shortly, when to your little content you shall perceiue that in soving mee, you haue dealt most vnadvisedly. Thinke of it as you list, and deale with me accordingly: and so to your best consideration of your *Peroratio.* owne safety I leaue you, This 9. of Iune.

Another example Comminatorie containing a greater vehemency in the delineries.

VNgracious off spring of hellish brood, whom heavens per- *Exordium.*
mit for a plague, and the earth nourisheth as a peculiar
mischief, monster of mankind, and deuourer of men, what may *Periphrasis.*
I terme thee? With what ill-sounding titles may I raise my selfe *Metaphora.*
vpon thee? Thou scorne of the world, & not scorne but worlds *Aporia.*
foule d'staine, and enemy of all humane condition, shall thy vil- *Emphasis.*
lanies scape for ever vnpunished? Wil the earth yet support thee, *Metanoia.*
the clouds shadow thee, or the aire breath on thee? What lawes *Euphonesis.*
be these, if at least-wisefuch may be rearmed lawes, whereout so *Apborismus.*
vilde a wretch hath so many euasions? But shalt thou long liue to
become the vexation and griefe of men? No, for I protest, *Antipophora.*
though the Lawes doe faile thee, my selfe will not ouer-slip thee;
I, I am he that will plague thee, thou shalt not scape me, I will be *Epizeuxis.*
reuenged of thee. Thinke not thy iniuries are so easie, that they *Asyndeton.*
are of all to be supported, for no sooner shal that patched, with-
red carkasse of thine send forth thy hatefull and abhorred looks
into any publike shew but mine eyes shall watch thee, and I will
not

Pleasimus not leave thee, till I haue prosecuted that which I haue intended towards thee, most vnworthy as thou art to breathe among
Politian. men which are hated and become loathsome even in the very
 7 bowels and thoughts of men. Triumph then in thy mischifcs, and boast that thou hast vndone me, and a number of others,
Insinatio. whom with farre lesse despight thou hast forced to bend vnto thee. And when by dus desert I shall haue payed thee what I
Aposiopesis. promised thee, vaunt then (on Gods name) of thy winnings, for my part: But I will say no more, let the end try all, liue wretchedly, and die villanously, as thou hast deserued, whom heauens
Metaphora henceforth doe shun, & the world denyeth longer to look vpon.

Of Epistles Deprecatory.

Chap. 7.



He monaces of this last Epistle you may well
 deeme to haue issued from a hot enraged spirit :
 of which, though the stile be vehement, yet vnto
 men a-like humours, the same may stand
 for a president. Such kinde of intentions, and
 men affected with such estranged passions, are
 as we see diuersly found, whereof I thought good to giue forth
 this example to be considered, the weight neuertheless to be
 measured, as in the others before, to the person and matter occurrent.
 And now will we to the last of all, this state Iudiciall,
 which are the Epistles Deprecatory. The title of these Epistles
 carrieth a name, according to the submissiue matter in them
 contained, for their efficacies are onely carried by entreaty, request
 of fauour, good opinion, allowance or pardon of any injury
 or offence conceived or committed. In good natures it is a thing
 proper to weigh with themselves how much any waies they
 stand charged, whether by respect of person, duty, friendship or
 soueraignty, accordingly thereupon to frame their speeches, or
 supplications. Yet is not the matter hereof supplicatory, as grow-
 ing by way of petition: But rather an honest and gentle sub-
 mission to the good liking, estimate or friendly respect of such,
 vnto whom, or by whom we are either accused, tied, charged, or
 constrained, clearing if it may be, or honestly otherwise miti-
 gating

gating or enuyding what sufficiently, as upon some intended conceit, may be asaine to be against us, and of the like hereof to be spoken, let this note be sufficient.

An example of an Epistle Depricatoris, where the party is charged in good opinion.

VWhen a Philisogomer by chance (having been famous *Exordium.* in other places) came into the forum of Athens, he declared by the view of diuers mens faces, the diuersity of their conditions, whereupon (for the better tryall of his Art) he was *Hypotiposis.* demanded what (*Prima facie*) he thought of Socrates; he answered, by his countenance, to be a man of very euill condition. The people which knew the contrary, growing thereby into great rage, were ready to drue him out of the forum. But Socrates comming forth: Be not angry (quoth he) for such a one might I haue bene, if by Philosophy I had not corrected my manners.

By this might be inferred (right Worshipfull) that at the first shew, it is not good to giue rash iudgement of any man, for the Philisogomer being able to iudge what man might be, was not able to say iustly, such they are: in like manner, your Worship having bene led by mis-reports, are able to say, thus it is spoken, but not, so it is.

To my great grieve it is informed vnto me, that by the sinister report of mine aduersaries you thinke hardly of me. And so much the rather haue I cause so be grieved, for that in the mouth of an ignorant person, I am not thereby iudged of, but by the sentence and opinion of the wise, held a man badly demeaned, carelesse, and such a one as beareth small reputation.

Beleeue me sir, and if it please you to take further notice of me, you shall find it true, that it is more euill vnto me to be adiudged loose of a wise-man, then of a thousand bale persons to be vntoerly condemned, for that the one speaks of skill, & the other of a bad conceit, the first wishing all men to be good, the other *Exordium.* confessing no man to be sufficient, that is not possessed with euil.

My aduersaries haue brought many heavy informations vnto you, tending in outward shew to my great disgrace, naming me

me as it pleaseth them, A man (as they thinke of themselves) indifferent for all purposes. But because I know you to be wise, and thinke it a matter of no small account to be well thought of at your hands, I am therefore the more carefull to cleare my selfe, and to beseech you, that you will hold for firme what I do heere set downe: assuring your selfe, that whatsoever my aduersaries report of me, I doe make account what speeches passe from me, and those that I deliver vpon credit, I will performe with trust.

This then I say for answer generall, to whatsoever they can obiect, that if any part of that in substance they haue deliuered vnto you for certaine be true, I will loose the credit of a Gentleman, and be regarded as I repute them: and besides, will repay whatsoever is to me paid, and releafe what now I haue in suit against them.

Besides, pleaseth it your Worship, for my credit sake, to haue the hearing of the cause, I will come face to face, and (though I know the one of them to haue a shamelesse countenance) of himselfe, yet let him bring what counsell he will with himselfe, if I ouerthrow not euery matter obiected, and proue my selfe an honest man, I will loose the debt and my credit too, which I account of aboue all debts. Haue not I then had great cause (hauing bin as vnto you, so in diuers other places besides very vniustly railed at and defamed) to write vnto those persons, and inueigh against them for it? Behold my letter throughout, being well considered of, it shall be euident that I had great cause and that very manifold to doe it: for my part I knew not what others deeme, but touching my selfe, I had rather loose my life then my good name, then which nothing vnto me is of more regard, and I tell you sir, if F. or a better man then he maketh no more reckoning but to defame me without a cause, he shall know and vnderstand that my credit is deere vnto me, and that to maintaine the contrary he shall finde a hard reckoning.

I spend not my time in making of Libels, but to write in re-proofe of him that abuseth me, which I take so highly in grieve, as namely, that they should be so shamelesse to report that vnto your Worship which they cannot stand to, that I hold it a wretchednesse therein to be silent, and a mischief, for credit sake, not to discouer a truth.

Beseeching

Beseeching your worship of fauour and credit to me and my Epilogu.
 ruelines, I humbly take my leaue, being alwaies ready to a-
 uouch what here I haue set downe, whereof not failing, I re-
 maiue.

Your worship whensoever to
 be commanded.

*An example of an Epistle Deprecatorie, in cause of wrong
 supposed to be committed,*

Sir, your Letters more troublesome to my conceits, then fauo- Exordium.
 ring (as I am credibly led to think) of that your wonted most
 noble disposition vnto me, I haue receiued. With what supporta-
 tion and vnaccustomed grieve I haue retained them, I referre to
 any one (guiltlesse accused and suspended from so high fauours
 as formerly by your bountie hath bin to me performed) simply
 to be coniectured. Long was it ere I could satisfie my selfe by
 any access that might be to proffer my selfe or these humble
 Letters vnto you: Yet neuerthelesse weighing how farre diffe-
 rent these new occurrents were from those your ancient fauours,
 I comforted with my self that the instigation proceeded soly from
 others, hardly perchance bearing those graces wherein I stood
 with you, and becoming thereupon my bitter enemies, the
 sinister deuice whereof stood vpon me wholly to ouerthrow or
 impugne. For which hauing no other or better meane at this in-
 stant, then these submissiue lines; I propose them vnto you, as
 solicitors of your former liking, confessing that if any waies I
 haue erred vnto you, as I will not utterly seclude my selfe from
 any error, it was but as a yong man, and rather by ignorance,
 then of malice any waies to be intended. And as touching any
 other obiection, let me but craue pardon to haue access vnto
 your presence, and then iudge as you find me. Two waies are Dichologia.
 onely left; my accusers to my face, or mine owne simplicitie to
 cleare me. This is all I require, and so much I hope you will Silapsa.
 not denie me: Wherewith resting in the due acknowledgement
 of that your former bountie, I humbly surcease. The 15. of
 Nouember.

*An example of an Epistle Depraecatorie pleasantly written
to answer a former Letter.*

THe long sweating paines wherein your good selfe (my very good friend A.) haue lately trauelled with your weather-beaten barks, to answer my Letters, moueth me (how simply so ever) to reply a little to the same. Wherein, pardon first craued for so meane a wit, as a sodaine to take vpon it to encounter so selected a stile, wherewith your youthfull yeeres are so replenished, I goe to the matter.

Exordium.

Touching the iarte you make of my formost writing, and late inciting you to the tediousnesse of your studying, which for the causes aleged, your curtesie yet vouchsafeth to allow of, I, with so friendly a prospect as may be to so respectiue a iudgement, doe right curiously thanke you.

The compasse of your writing according to the measure is beareth being so much mistikall, as that the grossenesse of my wit cannot well conceiue of, hauing drawne therinto as it seemeth, the very quintessence of those well-performed parts, that in your person are resiant, maketh me poss off the answer, till by a more deepe consideration I may better conforme me vnto it. Wherein I must confesse in very deede, that all that may within or without, ouer or vnder, or besides master B. you haue to the vttermost strained.

For the paines you haue taken, I must pray you pardon though I render you no profit. My forgetfulnesse also in prising the simple value I beare, with your worthinesse, and many other beautified parts of your gentlenesse you must also let slippe, otherwise I am vndone with the grise, and so I would sin, your Worship did take it.

Now as touching the forging complaint you thrust in of your wants, I could hardly beleue that in the action you beare you could so greatly be distressed. Neuerthelesse, for the little time I haue been of your masterships acquaintance, I haue vnderstood of some that weare a velvet suite with as small inheritance as your selfe, who haue vsed the matter as slenderly as may be, by any great credit to be accounted of.

Yet

Yet must you needs giue me leaue to be gone, the tide carrieth for no man, but if you finde your selfe in the lurch before I return againe, the best is, at my home-coming you know where to *epilogm.* finde me. *Es se valeas,* gentle friend *Tomas.*

Of Epistles Familiar.

Chap. 2.



This pleasant direction I thinke meets at this present to conclude these last Letters Judiciall, and therewith also the very end of all our Letters Speciall, so termed by me as *apocata*, and the speciall matters and conuerpance to them severally appropriate. And now the next and last in turne, are those letters familiar, for the ordinary causes and matters of handling in them likewise contained, so formerly named. Little informations need here, more then the directions already in the Chapters of the first Booke that have bene delivered, for their stile and methode. Among the common matter in them usually frequented challengeth no such diffidence in property as conuerpance as was required in the other, onely they, for order sake as the rest, are herein to be distinguished (the better to be found out and knowne by their parts) under their severall titles. The first whereof appeareth to be Narratory and Nunciatorie, both alike in their blage consisting only in aduertisements of affaires, from friend to friend, servant to master, or generally to speak from one person to another, the examples whereof according to the severall properties doe plentifully issue.

*A Letter Nunciatorie from a sonne to his father or friends,
touching his being in service.*

MY humble duty remembred, good father, vnto you and my mother: These are to aduertise you, that I am, I thank God, in good health. As touching my placing here with my master, I doe like very well of the trade, but I doe not thinke the seruice fit for me, as well for that it seemeth, that more for the money that shall be giuen with me, then for any desire to my good,
hee

he is willing to haue me. Besides, for ought that I can learne, my master is very backward in the world, so that what minde soeuer you carrie to my placing here, I doubt it will turne to very small purpose. Neuerthelesse, as my dutie is, I doe gladly submit my selfe to your pleasure, and am willing as becommeth me, to doe in all things according to your will. And euen so with my heartie commendations to my Vncle and Aunt with my brothers and sisters, I leaue further to trouble you: desirous if it may seeme good vnto you, that I may very shortly see you. From L. this 13. of February, &c.

*A Letter Nunciatarie in another sort of the
selfe-same matter.*

Good father, hauing the opportunity of this bearer, I thought good to certifie you of my present being, giuing you to vnderstand that I am, I thanke God and you, in good health, and very well placed here in London, where I am in hope to continue my here-being to some profitable purpose. My master vseth mee in good sort, and I lacke nothing that appertaineth vnto such a one as my selfe. I trust you shall haue ioy of me, and ere a few yeeres passed, I doubt not but so to behaue my selfe, that I shall well deserue this good liking that already I haue of my Master, and further credit also at his hands, and employment about his businesse. I hope that you and my mother, and all our friends in the Countrie are in good health. I pray you that you will write vnto my Master as occasion serueth, and thanke him for his good vsage: and if you can, to remember him with some conuenient token from the Countrie. Thus desiring your daily blessings, and remembering my humble duty to you and my mother, I take leave, From L. this of, &c.

These presidents as they are here vsed, may be applied to any the like purpose, of what quality soeuer the servant be, or the service, whence the same is deliuered, there needs but change of names, and contrary applications, according to the bring of the parties to be vsed, and this only forme to be obserued and continued. And so will we now to the other examples.

*An Epistle Narratorie, containing advertisements from
one friend to another.*

MY good N. you shall vnderstand by this bearer what speeches I haue had in your behalfe, with Maister R. F. whom to tell you truth, I found at the first time very strange, but after wee had a while debated of the cause, and that I had enformed vnto him all those reasons, which stood both for your benefit & his owne satisfaction, he was very well contented. You haue much to thanke this Gentleman, who omitted no part of a friend to deliuer in your absence what hee saw meetest to the purpose, and that in sooth with so deliberate and sound resolution, as my selfe, for your sake, must needs also thinke the better of him. I doe referre the circumstance to both your leisures to be debated on. And as touching that you willed mee to deale for, with your Vncle, it is, I fees, to very litle profit, for that his suspicious humors are such, as will not with any reason whatsoever be diuerted. I could tell you a historie of that matter, but I leaue all to our next meeting. My brother S. desired me heartily to commend him vnto you, and so did your old seruant D. You shall by the next Carrier either heare further of me, or else very shortly thereupon you may expect to see me. And euen so with my heartiest commendations till then, I bid you farewell. S. this fifteenth of August, &c.

A Letter of advertisement from a Sonne to his Father.

MY humble duty remembred good father vnto you, and my mother. It may please you to vnderstand, that vpon the receit of your Letters sent me by P. your man, I haue done your commandement. And whereas you expected an answer by the Carrier, for that P. went forward Westwards in his journey I could not till this present write vnto you to any effect. I haue receiued of Maister N. the twenty pounds which should haue bene paid at Easter last, and for the continuation of my here being, I thinke it would turne you to some profit, so be it I may be furnished accordingly. Wools are as yet at high rate,

P

but

but I thinke shortly they will fall, wherefore I have not yet thought meete to lay out any money about them. The next weeke you shall receiue by C. the Carrier, forrie pounds. And if it please you then to returne by him those parcels of wares that I last wrote vnto you of, they will come now in very good time, respecting that the Faire at F. is nigh, and for ought I yet perceiue, they are like to be well souled there. This is all I haue to write vnto you at this present, hauing my heartie desire of your health, and likewise of my mothers, with all my brothers and sisters. It is here said. G. hath very lewdly demeaned himselfe in his masters businelle, whereby master L. is like to bee much indangered. Praying your daily blessings vnto mee, I humbly commend you to the Almighty: From B. this thirtieth of May.

Accordant vnto this last Letter may any seruant frame himselfe to aduertise his master of his affaires, altering only the names of directions, and the matter, as occasion serueneth.ouerthelike so much in causes of other accidents beyond the seas, both masters haue occasion to write vnto their seruants or factors, and likewise the seruant or factor to answer them againe, whereof perchance some examples in this methode might also be sought for. As next as my little quicke in those causes will serue me, I will set you downe some directions: Noting by the way that the infinit number of all occurrences are not herein to be satisfied, though to as many as be needefull examples are intended to be giuen. Onely the learner must consider, that the true and proper intendment hercof, is not for an orderly conueyance of euery action to be prescribed, whereas one direction picked, must and may well serue for a number in that or the like degree. vpon other occasions to be suted.ouerthelike, that as well in this, as the former booke, we haue omitted no trauell for the ease and better instruction of the students, to giue vnto them of euery common or needfull matter, as many severall directions, as that the leading along of the same herein, may be well iudged to be most plentifull. According wherunto, of these two last recited parts, we will now set you out some particular examples, of the first whereof, from the master to the seruant, you shall expect hereafter to
der

bet the title Mandatorie, and of the second this example ensu-
ing may be a precedent.

A Letter from a servant or factor to his master.

SIr, my humble dutie remembred vnto you, and my good Mi-
strisse, you may please to vnderstand that I haue laden for
your account, in the good ship called the R. of B. according to
your remembrance sent vnto me for the same, by master. S. T.
seuen Buts of Sack, which cost the first pennie seuenteen Duc-
kats the But : marked with your accustomed marke in the mar-
gent, Moreouer, five Roues of Cochinele, very excellent good,
and of fine colour, which cost after 4. Duckats the Kintall. All
which I hope by Gods grace shall safely come vnto your hands,
I send you also herein inclosed, your bill of lading : I wrote for-
merly vnto you for certaine commodities out of England by
master D. L. who came alongst in the Fleete of L. and is as I vn-
derstand, safely arrived from *Lyon* againe. Here is at this pre-
sent small newes worth the writing vnto you, wherefore pray-
ing Almightye God for the health and prosperitie of you and all
yours, I humbly take my leaue. From L. this of, &c.

*Your faithfull and readie servant
at command.*

Of Epistles Remuneratorie.

Chap. 9.

In the writing of this last Letter, there was shewed me
by the Printer, a booke called the Marchants Auiso, helping,
and in mine opinion most fully and amply sufficing to this in-
struction. And soz as much as the conuiance of these letters,
be rather matters private to Merchant aduenturers, then
resting in publike soz any other bles, I haue determined here-
in soz that sozt, vnder this Narratorie or Nunciatory title to
lay downe my limits, referring the desirous of further direc-
tion, vnto the foriter of that booke, whose labour soz that pur-
pose, not without his speciall desert, cannot be by me or

any other to such end better furnished as belongeth, his tearmes being most current to those kinde of dealings, and his methode also best answering vnto the true passages thereof. For which in supplement of the reasons of the required examples yet vnsitted to this my Secretorie, I will proceed vnto the next title of these familiar letters, which appeare to be Remuneratorie. This title serueth to a Remuneration of thankfull acknowledgement of benefites received, and to such end is by the examples thereof to be imployed. And in so much as vnto every one well conditioned, as of god and liberall education, it is a thing pertinent, not to omit the respect of every benefite without some thankfull consideration, it shall becomue that according to the estate or quality of the party, from whom we receiue the same, we do frame our letters of thanks, which to our betters, equals, and inferiours are in sundry sortes to be deliuered, and according to the dignitie and worthinesse of every one, excellling or going before vs, are euer to be measured, and with the more or lesse submissiue and humble acknowledgement is alike to be carried.ouerthelesse, that according to the efficacy of speech in each of them deliuered, the greatnesse and weighty respect of every good turne, is by the considerate and respectiue regard thereof the more amply to be perceived.

An example of an Epistle Remuneratorie from an inferior, to one farre his better in reputation and calling.

TO recogniz: (Sir) in multitude of words, how much charged I stand vnto your bounteous and euer-curious regard towards me, were vnto your wisdom I know but frivoulous, who better respecteth the inward seruice intended of any one, (whereof I humbly beseech you on my part to stand assured) then an outward behaviour, the validitie whereof may many waies be doubted.

Yet neuerthelesse, in that the thoughts of men are onely in word or action to be deciphered, let it I beseech you stand with your good fauour, that I may by these few lines confesse my selfe bound vnto you. And for the residue, when it shall seeme good

good vnto your Worship to command me, I will not haue life or ability that shall not be yours, in all that may please you to vse me.

*A Letter Remuneratorie from a Gentlewoman
of good sort to a Noble man her
kinsman.*

MY good L. how much am I bound vnto your L. for multitude of fauours, and especially that it pleased you to thinke so well of me, as to write your fauourable Letters in my behalfe, I can by no other waies expresse, then to continue your Ls. most humbly affectionate poore kinswoman, and will for euer acknowledge it as of your great goodnesse, beyond any merit of mine owne. And as my bounden duty is, no day shall passe me that I will not pray to God for your Ls. health and prosperitie, and the redoubling of your daies. Beseeching your L. to excuse this my boldnesse, and to pardon me, that in person I cannot doe my humble duty, but by writing, my Ladie making such haste away as so much time will not be permitted me: I most humbly therefore take my leaue of your L. From 8. this eleuenth of Nouember.

*A Letter Remuneratorie from one friend
to another.*

GOOD M.D. my breach of promise in not hauing visited you with deserued requitall, sithence my departure, may breed suspition and doubt of ingratifullnes, but I hope, and by hope presume, that of your owne good disposition towards all your acquaintance, you wil yeeld vnto an approued tryall before you condemne. For my part, if I should not owe vnto you all honest minde and fidelity, I should much contrary your great curtesie, and deseruedly incur the shame of ingratitude. You know, that hauing swaied as I haue done, out of the limits of a controuled rule, and displeased so much thereby as my case hath bewrayed vnto you, those whom by nature and duty I ought to be awed vnto, it is reason that by a more strict obseruance I make a-

mends for the residue. My father is seemeth though not yet by me, hath otherwise vnderstood how much I stand yoked vnto you, and thinketh him selfe, for all his sonnes vnthriftinesse somewhat therein to be eyed vnto you. His meaning is one of these daies to entrate your paines hitherwards. But how-euer defects be noted, or care by nature doth binde, assure your selfe whilest life ledeath along this earthly course, I am and will be alwaies most vnfaignedly yours. To whom and your good bed-fellow, I most heartily and often commend me. From B. this of, &c.

*A Letter Remuneratorie from a Better
to his Inferiour.*

T.F. I have vnderstood by my seruant B. how much I am beholding vnto you for your paines taken in my behalfe, about such busines as I sent him, for which I not only thank you for the present, but will remaine your willing friend to requite you in any thing that I may. It was told me you had occasion so trauell this way very shortly, I pray you if you doe, let me see you. And looke you faile not to vlc me as your good friend, if any time you fortune to haue need of me. Wherein doubt you not but you shall finde my readinesse as great as your forwardnesse hath bene already in my businesse. And so I bid you heartily farewell, From T. this of, &c.

Your louing friend, &c.

Of Epistles locatorie.

Chap. 10.



But haue we deliuered vnto you of enery of these lutes their sonerall examples, wherein you must note, that if you write to your better a letter Remuneratorie, you may not promise vnto him your gratefulnesse with the very word of requitall, but rather by the proffer of service, or other affectionate meaning in you, to the answering of such courtesies as haue bene receiued. And next hereunto will

will too passe into the title Locatorie. The Letters of this sort are such as of some pleasant conceited baine, do proceed from one familiar friend or acquaintance to another, rather of some sporting device then of any important matter. The use is common among pleasant heads, and rather suited forth according to their present baines, then vpon any prescribed order. Such whereof is at the end of our Epistles Commendatorie, and one other vnder the title Consolatorie mentioned in the former Of these booke, and likewise a third vnder the title Deprecatorie, written in this last part of Letters, and alike whereunto was once written by my selfe, and thre or foure other of a merry acquaintance, to a Parson being our familiar, and one of good nature and disposition in the Country, wherein each one wrote a line of senecall hand, and as occasion fell out, inserted his sporting deuices, with many odde quips and merriments, wherewith the good Parson thought himselfe greatly ioynged, till he knew from whence it came. But insomuch as to an invention onely naturally to be expected, no methode can bee well prescribed. I leaue the Epistles of this sort to the discretion of the Maister, as his fantasie serueth to be pursued: And goe to the next, which are called Gratulatorie. For as the one is a pleasant, merry and sporting baine, so is this a kinde of reioycing, but in a more modest and courteous manner, ouer the good healths, fortune, or other good parts or preferments of our friends, kindred, or acquaintance, whose examples to their proper purposes are now next to be deliuered.

An Epistle Gratulatorie from one friend to another.

Sir, I was very sorie to vnderstand, by the cōmon report of our neighbors, of your great sicknes, as of such a one whom our countrey should misse, and I promise you as much as any poore well-willer of yours, I grieued thereat, but being certainly again assured of your good recouerie, I praise God in my thought for the same, and doe reioyce It hath pleased his goodnes to bring you to your former strength. Whereof hauing no better nor more apparant token at this present, then my hearty wel-wishing, I thought it parcel of an honest purpose to signifie the same

vnto you by writing, especially hauing thereto so good and fit opportunity as this bearer, whom entirely I know to loue and regard you. And euen so with my hearty commendations to your selfe, and my good Cosen your wife, I heartily bid you farewell. From B. this of, &c.

A Letter Gratulatorie from a wife to her husband.

Good husband, I am glad that you haue at the last remembered your selfe by this bearer, to write vnto me, who haue thought it very long to heare from you. I doe greatly reioyce of the good and prosperous successe of your journey, & chiefly that you haue endured your trauell so well, being in so good plight and strength of bodie, as I vnderstand you are by your Letter. We are much beholding vnto our good friends in the Country, that haue given you so great and good entertainements: And I heartily pray you to commend me vnto them. Your businesse here at *London* goeth well, thanks be to God, and wee haue no want of any thing but your presence, which if you would once hasten hitherward, it were a comfort vnto vs all to see you, hauing bene as me seemeth very long absent. But Master C. and his friends where you are, wish you so kindly, that I thinke you cannot well tell how to winde your selfe out from your good companie. Yet good husband remember that at the last you must come home, and the sooner the better; I referre all to your good discretion, and so commend me most heartily vnto you. From L. this of, &c.

*A Letter Gratulatorie from one to his kinsman
serving in London.*

Good Cosen, I am glad to heare of your good preferment in *London*, and that, as I heare by your father and mother, you are so well placed there, and with so good a Master. It is no litle comfort vnto me to vnderstand, that you doe so resolutely, and with so good a minde dispose your selfe to your businesse, which I gladly wish you would continue. You must now remember that your friends with great charge, care, and industrie haue

have brought you up, and that their intent and meaning therein was, that in expectation thereof, they should have joy and comfort of you in your elder yeares. For which, as you have now bequeathed your selfe to this place of service, so must you for any feare of hard vsage, bitternesse of speech, or other dislike of taunts or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the customes and vsages of *London*, you doe now at the beginning thinke well of that, which hereafter may turne to a discontentment: but good Counsel, so be it you have no want of things needfull and necessarie, frame your selfe to beare all other grosse matters whatsoeuer, and giue you wholly on Gods name, to the benefit of your service. You shall want therein no helpe, furtherance, or encouragement on mine and your friends behalfe, who reioycing in that already they see you so well behaved, do daily pray to God to prosper and blesse you. And thus with my heartie commendations I bid you farewell. B. this of, &c.

Your Vnkle, carefull of your well-doing, T. B.

Of Epistles Obiurgatorie.

Chap. 11.

THese three examples may be sufficient to serue to any matter of this title: seeing in either of them is required but an alteration of the cause whereupon we frame our Letter to re-foyce upon: the forme of conueyance is all one, from which we will hence proceed to the next in course, being Obiurgatorie, or a rebuking of the ill vsages, demeanours, or parts of any one. It sauzeth somewhat of the Monitorie & Reprehensorie kinds before going, but in a different manner: for that the efficacy of those Epistles doe beare force in matters publike or notorious, and these in vsages private, and of lesse importance: The order wherof by the examples following may be the better perceived.

A Letter Obiurgatory from a master to his seruant.

AMong some other causes that lately haue bene aduertized vnto mee from my good and louing friends, it is made knowne

knowne vnto me, that you in my absence, as well towards your Mistresse, whom in my place I haue appointed ouer you, as among others your fellow-seruants, do take much vpon you. You runne and goe at your pleasure, wade into vnseemely courses, and giue your selfe vnto some other matters, neither siting the trust on you repose, nor answering vnto my seruice. The newes hercof you must thinke please me not very well, neither can I with patience digest, that a companion of your being, to whom by my sole fauour I haue giuen place of direction in my house, should be so imperious ouer my wife, and her due command, in mine absence. Your wide wandering & common haunts at your liking, cannot by all coniecture be vnto mine estate profitable. Wherefore in signification that I am nothing well pleased with these so lawish demeanours, if by the next report I heare not that they are better amended, you are shortly thereupon likely enough to finde how ill-contenting they be vnto my humours: with which private rebuke, if privately so it may be considered, being at this present resolu'd to conclude, I attend the redresse of those euils, and so giue my selfe to my further trauels, From B. this of, &c.

Your master to requite as you deserue.

Of Epistles Mandatorie.

Chap. 13.

BEfoze of these Epistles, mingled (as I said befoze) with the other titles in the last chapter declared, may for further matter, on other occasions therein required, draw the plenty of their examples from those Reprehensorie and Comminatorie kindes already specified, this; for any other like direction being thereunto for this place sufficient. And now the last of these familiar titles ensueth, which is called Mandatorie. These letters haue their titles of such directions, matters in charge, or other instructions, as by writing from one person to another are deliuered, and are the most ordinary in vsage of all other Letters that are amongst vs frequented. The connepance whereof in these following Examples shall be tendered.

*A Letter mandatorie, from a master to his servant-father,
being beyond the Seas.*

MY hearty desire of your good success and well-fare intended, which I hope God will blesse. I marvell that I have received no Letters from you since the fourth of March last. I hope you doe nevertheless continue your good care and trust in mine affaires, whereof I nothing doubt. I wrote by master N. in the good ship called the P. of London vnto you, which will shortly, by Gods grace, arrive at B. and is bound for L. vnto my cosen T. R. for all your necessities to give you aid as well in cost as money: howbeit I hope you have no great want of either, considering those trustie friends I have remaining where you are, and your owne allowed diligence, which formerly I have proued. I doe now send you by a Bill of lading, in the good ship called the S. of D. those commodities you last wrote vnto me of, ~~viz.~~ one packe of very fine broad cloathes, and twentie tuns of lead: the broad cloathes stand me, with all charges, in sixteen pound a cloath. I hope you will haue regard to the selling of these commodities to my best aduantage, wherein I pray you doe your best endeouour as the Market serueth. And for the money arising thereof, I would haue you to employ on these commodities there which are heere most vendible, whereof I principally wrote vnto you in my last Letters, which I doubt not but by this time you haue received. Otherwise I would haue you to conferre with my Cosen T. R. therabouts. And thus desiring Almighty God to blesse and prosper you, whom I desire you in all your actions and dealings to remember, I bid you heartily farewell, L. this last of May.

*Your master, willing in all things to requite
your cruices, &c.*

*Another Letter Mandatorie from a Master
to his servant.*

Albeit I haue many occasions to write vnto you by this bearer, which time will not suffer me to doe: Neuertheless such as are most needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to be sent vnto you from thence by the carrier of C. & thereof did then write vnto you at large in a Letter, & sent inclosed in that letter a bill of the parcels. Now hauing since considered with my selfe of the matter, my desire is that you doe not transport them as I was determined, but let them rest vntill my home coming, for that there is a ship shortly going for B. of M. Alderman H. with whom I am determined to toyne in the whole freight, and meane, by Gods grace, therein to passe both thole and some other commodities. About Thursday next, there is one T. B. appointed by my cosen L. P. to come vnto you for fifty pound, if he doe come, let him haue the mony, & take his note for the receipt, and this shall be your warrant. I would haue you to looke to the waters side if the winde continue Southward, for it now serueth well, and I doubt not but to heare from Lisbon, for gladly would I vnderstand of our shipping, and of such letters as shall be sent I wish you to take notice, and if I retorne not before, vse circumspection, I pray you, to prouide for their returne accordingly. The haste of this bearer will not suffer me to write more, onely looke to my businesse, haue care of the trust in you reposed, and commend me to your Mistresse, tell her I will hasten homeward as fast as I can. And so to God I commit you, R. this of, &c.

Your loving Master, &c.

- A Letter Mandatorie from a maister to his wife.

Good wife, considering my hasty departure from you and my children, my hope is that you wil haue that louing and respectiue care towards them and your family, that appertaineth

taineth. I have left many things raw by reason of the sudden-
nesse of my iourney, which standeth vpon your good regard to
be ordered, as namely, the charge of my seruants, & disposition
of some other affaires and businesse. You shall now shew your
selfe a carefull and discret wife, if in mine absence, you will a
little take vpon you to bee in my place. Regard and consider
with your selfe, that seruants are negligent and carelesse, and if
the master forget his owne profit, they are as ready as others to
share with his gaines. Your painefull attendance to ouer-look
them, shall straine their labours to my vsing, your desire to see
into them, shall worke their vsage to my well-seruing. You must
now a little while forget neighbourhood, and walking for com-
pany, considering the old Prouerbe: That when the Cat is a-
way, the Mouse will goe play: If mister and dame haue both
continued absence, seruants fall a wasting, & doe what they list.
You know good wife, I haue now taken a great charge of late
vpon me, which with some carefull looking-to, may turne to
good, let it not be grieuous vnto you, nor thinke it hard, that I
thus make you partaker of my charge, as I do of my profit. For
we are yokefellowes you know, and the charge is equall betwixt
vs to be borne and supported. If as louing mates and compa-
nions wee draw forth together, wee doubtlesse shall by Gods
blessed goodnesse see the fruits of our labours. Our children shall
participate with vs of our trauels, and God shall prosper our en-
deuoure. And howbeit good wife, I haue alwaies found you
such, as of whole care to my well-doing I need haue no doubt,
yet if by the importance of my charge I bee driven thus much
to write vnto you, thinke that in great trust of your modestie,
respect of your lone, and zeale to both our goods I haue done
thesame. And though no mistrust remaine of any one about
me: yet doe I put you in minde what youth by too-much suffe-
rance and neglect of liberty may bee inclined to. This is all I
would, & so much I hope as you gladly will yeld vnto. Com-
mend mee many times to your selfe, and likewise to all our
friends. From R. this third of May, &c.

Your assured louing husband, &c.

A Ln.

*A Letter Mandatoris from one friend
to another.*

MY heartie commendations remembered vnto you, good master R. These are to certifie you that I have presumed so much on your friendship, as to put ouer certaine causes of mine in your name, forsomuch as for many respects I finde my selfe too far insufficient to deale with the parties. I must therefore desire you to receiue some instructions which I haue herewith sent you by this bearer, and therein to vse such needfull furtherance as in like cases of friendship you may command at my hands. I pray you also that you will take so much more further paines for me, as at convenient leisure to walke towards S. and there to conferre with my brother P. and vpon sight and hearing of such matter as by him shall bee shewed and set forth vnto you, to deale accordingly. Thus with my earnest desire to see you here at L. where you shall most heartily finde your selfe welcome, I take leave this of, &c.

Your very loving friend, &c.

Thus haue I led along, as you see, this promised Methode by variety of directions and examples, fitting to euery purpose, I hope to the pleasing & content of all the indifferent Readers: and here as a limit sufficient to that determined labour, doe I lay downe my rest. If any faults happen, as no doubt there will (for what from fault may be free) let the learned I beseech them winke at it. the courteous surpasse it, and the considerate and well practised in such like trauels fauour me in it, seeing my endenour therein was done for the best. And so doe I conclude my Methode.

FINIS.

A
DECLARATION OF ALL
SUCH TROPEs AND
FIGURES OR SCHEMES AS

for Excellencie and Ornament in Writing,
are especially used in
this Methode.

COLLECTED AND EXPLAINED
together, according to their applications, usages, and
properties.

By ANGEL DAY.



LONDON:
Printed by THOMAS SNODHAM.
1625.



TO THE COURTEOUS READER.



S in the two books before going (gentle Reader) my mind and purpose was to set forth vnto the learner, how much the phrase of our daily speech by well-ordering and deliuey is graced with figures and other ornaments of Art, and to such end and purpose, haue I in the margent of euery Epistle, directly against the places where they are vsed, quoted them to be scene: I haue now for better supplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my selfe, that vnto such as are vnexperienced in their particular applications, they shall be but of very slender moment in their quotations, without also they may be instructed by example, how, where, and in what termes, words or carriage, they are vsed, and wherein, and by what conueiance their efficacies are explained. For which cause these brieue instructions following, containing, as in the title before going, a demonstration of their true and seuerall qualities, properties and natures, are to such end deliuered: wherein my purpose is to omit nothing, which in my poore opinion may seeme vnto this deuised Method any waies furthering. And howbeit my selfe in the writing of these collections, doe well consider the want I haue of other perfections, whereby to ornish the matter hereof, with examples correspondent, yet shall it by such meanes appeare vnto all fauourers of Science, what will and desire I haue to deserue with the best, confessing (as by due prooffe I haue found) no speech to bee accounted valuable or of weight, that is not graced with these Parts. Thus hauing at large expostulated my true meaning herein, I commit the rest to your courteous censures, and my selfe to your good opinions.

Yours A.D.

OF FIGVRES, TROPES, and Schemes.



Figure is a certaine meane whereby from a simple and ordinary kind of speaking, we grow into a more cunning and excellent delivery.

A Figure is diuided into *Trope* and *Scheme*.

A *Trope* is as much to say, as a variation of a word or sentence from the proper and apt signification, vnto another more vnto the same, sometimes for pleasure, and otherwhile for ornament sake, and there are tropes of words, and tropes of sentences.

A *Scheme* is a certaine new kind of frame of writing and speaking, and for the excellency thereof is called the ornament, light and colours of Rhetoricall speech.

Betweene a *Trope* and a *Scheme* the difference is, that the *Trope* changeth the signification, as in these words Generation of Vipers, meaning thereby homicides of their owne issue or antecessours, as the Viper deuoureth her owne broode. The *Scheme* hath no change of signification, but retaineth the express meaning, as Can so great anger bee in heavenly minded-ness of Ioue in the *Æneidos* of *Virgill*, whereas anger is indeed onely a humane passion, yet without alteration is there allotted vnto the heauenly Gods. And of some there is helde in them small difference, insomuch as oftentimes they raine into one anothers meaning.

The *Tropes* of words are

Metaphors, which is, when a word from the proper or right signification is transferred to another more vnto the meaning,

meaning, as to say: We see well, when two means, we understand well, as to call them eaters and devourers of men and houses, who under the peace, as to say from them grow as things: as to say a homely and rude speaker doth say, which to do becometh to an ill, as to attribute unto things the properties they have not, as if we should say, the ground wanting wet, doth thirst for raine, as fruits in their growth do labour, as corn by the stately length and weighty ears it carrieth, to be proud, as by Emphasis, that by desire men are enflamed, by anger kindled, fallen by error: and lastly, in praise of mans aspring, as to say, the beauty of his stocke, as to call the place of residence, the well or seat of glory, also to say, the showers of speech, floods of eloquence, onely for ornament in writing, without any other proper affinity, attribution as likeness.

Synecdoche, when by one particular we understand a number, as to say, the brave English was conquerour, as much to say as, Englishmen were victors, as when by a part we understand the whole, as to say, a blade for a sword, a hall for a house, as when by one thing we understand another, as to say, the highest fall, for the deepest fall, the toppe, for the bottome, Neptune reigns, for the Sea: as when we put the matter wherof a thing is made, for the thing it selfe: as to say, the Jolly Pine did scowre the Seas, for the shippes made of the pine tree, as thus: With flashing iron furious on his foes, he rusht aaine, &c. for with flashing sword: Likewise he put spurs to his horse, for he ranne his horse. They have lived, that is, they are dead, they flourish, for they are rich, beane as happy.

Metonymia, or *transnominatio*, the putting of one name for another, as the inventor, for the thing invented: so do we call corn by the name of Ceres, we put Bacchus for wine, Venus for lust, Vulcane for fire, Neptune for the sea, Mars for warre: likewise the continent, for that which is contained, as if we should say, acceptance to the heavens, meaning to him that dwelleth in the heavens, a happy soyle, meaning happy people in the soyle, hee drunke vp the whole cup before him, for the wine in the cup before him. In like manner when the cause efficient is understood by the effect, as when we say, Pale death, sorrowfull dread, head-long rage, carelesse wine, vnshamefast night: wherein is shewed, that

that dread causeth sorrow, death palenesse, wine carelesnesse, and so of the rest. Further, when by her that holds the Scepter, we signifie the Queenes Maiesly, and likewise by mentioning the Sword, Magistracie.

Antonomasia, where to the person of any one, we give another name, then his owne proper, as in stead of Christ, to say the Holy one of God, or The worlds Saviour. Or of the Queenes Maiesly, to say, The Virgin Queene, The Royall Maide, with other like appropriations fitting so great an excellency.

Onomatopoeia, where to a thing not having a proper terme, we saue it by deuise a name, as, the murmure of the waters, the ringing of the canon, clashing of armour, & such like: where neither murmur, roaring, nor clashing is by nature to these belonging.

Catachresis, where we accommodate a name to a thing that is not proper, as to say, lend me your hand, or your aide, which terme of lending is more proper to money. or things that are bepraiued, and to say mens powers are short, or their counsels long, when in neither of both there is any such measure.

Metalepsis, or *Transumptio*, when by a certaine number of degrees we goe beyond that we intend in troth, and haue meaning to speake of, as to say, Accursed soyle that bred my cause of woe, when we might as well cry out on the parties selfe that hath done the mee, and not to go so farre off as to the soile that bred him, or as Penelope bewailing her husbands ouer-long absence from her, exclaimed in her Epistle to Vlysses, on Paris that had raped Helena, wishing that he and all his state had perished, or the rape had bene committed, intending that by the rape, the Grecians were drawn to the warres, and so the siege for tenne yeares space continued, and ten yeares after that, her husband forced by many lands and seas to haue wandered: Of the originall cause whereof her last complaint was deriued.

Tropes of Sentences, are

Allegoria, a kinde of inuerting or change of sense, as when we thinke one thing in words, and signifie another in meaning: a Trope most vsual among vs. euen in our common speaking, as when we say, Bow the With while it is green, meaning to exhort children while they be young: or, There is no fire without smoake: meaning that there is no ill conceipt without

out occasion: as, I smell a Rat, that is, I know your meaning; for other applications you haue the same vnderly quoted in our Epistles to be seene in their margents.

Enigma, a darke sentence, as we ordinarily say, a riddle, rather vied in high & deep mysteries, otherwise conueyed sometimes in pleasant fancies, and accustomed in other writings.

Paromia, called amongst vs an *Adage*, as common saying, as thus: Who so toucheth pitch, shal be defiled therewith: It early pricketh that will be a thorne: many hands make light worke, &c.

Ironsia, a scoffe as stout, as when we say: Alas good man, as to one that hath set debate as contention, You haue spun a faire thread: as to him that hath made a long speech to no purpose, You haue brought forth a mighty mole-hill: as to a lewd person: You are an honest man.

Sarcasmus, a bitter bob as we say, as envious derision, as of one arraigned for felony, to twitt him, That he had like to haue knockt his head against the gallows: as of one suffering for treason to say, That it made him hop headlesse.

Afterismus, a smoothie, as we call it, as when one tells a thing repugnant to the present matter as company, to say, I had as lieve he told me it new, when neither the time of the yeare, nor present weather admitteth it to know. As when one misleth of a number, to bid him take a sickle and tell it: as telling a lie, to bid him take the haire from his lips.

Antiphrasis, when a word scornefully deuoured, is understood by his contrary, as of a dwarfe, to say in jest, What a giant haue wee here? as of him that telleth a matter ordinary, for strange, to say, What a wonder telleth he? as to saye The man hath a sharpe wit, when we intend he hath a very blunt capacity: as of a blacke woman, to say: Will yee see a faue pigeon?

Charientismus, as when we scoffe a man in his threatening, made to say, O good words, I pray you, as, Kill vs not at the first dash, as, Bite not my nose off I pray you, and such like.

Hyperbole, when for the manifestation of a thing, vehement as exceeding, the words of our speech doe goe beyond credite, as to say: It would haue made a stony heart to weepe: he wearied the heavens wth his clamour, shee was fairer then Beauty herselfe, more cruell then *Nere* or *Phaeton*: worse then the

Diuell:

Tropes, Figures, and Schemes.

81

Diuell: Whither then flow? fighting without ceasing, and infinite such like.

Of Schemes there are two sorts,

that is,

Grammaticall, and Rhetoricall.

Grammaticall are also diuided into two parts,

that is,

Orthographicall, pertaining chiefly to Poesie,

and

Syntaxicall, which are to be applyed to our vses.

Schemes Syntaxicall, are



Clipsis, that is, a defect of sense in a word or necessary reason, answerable to the due construction, as when hauing spoken sufficiently of a matter, we close vp the sentence with these words, But this for that let be, and now to the rest. where after let be, this word (sufficient)

seemeth to be wanting. As likewise, what might be more in the matter? for what might be more done or spoke in the matter. As so to say, you are not to answer or compare with him, for you are not meet, sufficient, or able, to answer or compare with him. Or otherwise to say, A man of so rare vertue, so deeply to be ouerseene, for, it is true that a man of so rare vertue should so deeply be ouerseene?

Apophosis, when by passing to another matter, we stop our speech on a suddaine, as it were in an interrupted or discontented mode, as to say, Are these the practises you take in hand? be these your deuices? hath your worthy courage en deuoured so mighty effects? But I will first tame your courtes, and for the residue, I will hold you in so bridleed a mean that my selfe will warrant you henceforth from any such like further proceedings. Or thus, Vngratefull creature, hast thou dealt so with me in thus conspiring my ill that haue euer sought thy good? well, I will say no more, but for thee & thy complices I will take order wel enough to slay you. Or otherwise by way of a fearefull rehearseall, thus, What euill was there whereunto we were not subiect? But why dwell I in circumstances? we were the men allotted to that purpose.

Zengma, when one or more clauses are concluded under one verbe, as to say, His loosenesse overcame all shame; his boldnes, feare; his madnesse, reason: where all these clauses are concluded under this one verbe, Overcame. As thus, What availeth it to shrine so much this vaine beaurie, which either by long sickness, extremitie of old age, infinit sorrowes and cares, or a thousand mishaps besides, is every day in danger, or subiect to be vterly crased? In which all the clauses before going are concluded in this one verbe, is in danger, &c.

Syllepsis, when one verbe supplyeth two clauses, one person two names, or one word serveth to many senses, as thus, Hee runnes for pleasure, I for feare: whereas this verbe run, serveth to both purposes: also thus, But scorning to be reprov'd, and with a manly resolution by one stroke giuen, he acquitted his shame, his credit, and his person, where this one word acquits serveth to all clauses afoze-going and following.

Prolepsis, where something generally first spoken, is afterwards diuine into parts, as thus, Let vs take vpon vs one selfe charge, I to direct abroad, you to order at home. As otherwise, Men diuersly doe erre, some by an ignorant simplicitie, others by a most peruerse folly.

Pleonasmus, where, with words seeming superfluous, we doe increase our reasons, as thus, With these eares I heard him speake it. As, with mine eyes I beheld him sorrowing, where we well know, that without eares or eyes, we cannot well heare, or see, yet carryeth this kinde of speech, a vehemencie insforcing the matter so plainly or thoughtfully to be heard or scene.

Anastrophe, where a clause is finally added to the matter going before, in seeming more then needed, as, Men of so high and excellent vertue, let them ever live, and neuer die, here neuer die, seemeth superfluous, and yet notable well aduanceth the sentence.

Anastrophe, a preposterous inuersion of words besides their common course, as when we say, for faults, no man liueth without, when order requirerth we should say, No man liueth without faults. Long when he had confusedly thus liued, for, when he had long time thus confusedly liued.

Hyperon-proteron, where that which ought to be in the first place is put in the second, as thus, After he had giuen saile to the

the winde, and taken the Seas, for after he had taken the seas, and given saile to the winde. Also, That which of all others is most sacred and permanent; honoured, and ever-shining vertue, chuse vnto your selues: for, chuse vnto your selues honoured and ever-shining vertue, which of all others is most sacred and permanent: as commonly we say in our English speech, Pull off my bootes and spurres.

Transitions or *Diapores*, a distillation of a word compound into two parts, as, What might be foeuer vnto a man pleasing, that had he, for, whatsoeuer might be, &c. Hither should he haue come to, when he finished his argument, for hitherto should he haue come, &c.

Parentesis, an interclobing of a sentence in any reason commonly set betwixt two halfe circles, as thus, I am content (not in respect you deserue so much at my hands) onely for pitie sake to hearken vnto you, the knowledge hereof is ordinary, and therefore I neede speake the lesse of it.

Hypallage, when by change of property in application a thing is delinered, as to say, Darke some wandring by the solitarie night, for, wandering solitarie by the darke some night, or the wicked wound thus giuen, for, hauing thus wickedly wounded him. The vse hereof in Poetrie is most rife.

Hendiadis, when one thing of it selfe intire, is diuersly laid open, as to say, On iron and bit he chaump, for, on the iron bit he chaump: and part and prey we got, for, part of the prey: also, by surge and sea we past, for, by surging sea we past. This also is rather poetlicall then otherwile in vse.

Anadiplosis, when two or three clauses or more distoynd doe follow one another, as to say, His house, his lands, his purse, himselfe, his life, were all at his command. Or thus, He scapt, hee ran, hee ruste and fled away. Or otherwile, thy fame, thy wealth, thy friends, thy kin, and all, thou hast lost together.

Polyndeton, when in like sort, by many continuations sundry words one following another, are vntied together, as thus: Both sword, and fire, and death, three dreadfull scourges of the warre were alwaies attendant vpon him. Or thus, with faith and troth, and plighted heart, and loue, he made him bers, &c.

Hermes, where a continuance of speech is vsed, vntill the end

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of the clause, as, God in the beginning made heaven, earth, sea; firmament, sunne, moone, starres, and all things in them contained: where you see these all together, heaven, earth, &c. haue all one continuance untill the last end of the sentence.

Epitheton, when so3 ornament sake we adde unto a word, as; mislike doe attribute somewhat unto the same, as when so3 ornament we say, Sweet beautie, precious loue, friendly fortune. Or contrariwise in mislike, vnbrideled lust, filchie gaine, wicked guile, deceitfull fauour, fond fancie, &c.

Periphrasis, when by circumloquation any thing is expressed, as when we say, The Prince of Peripatericks, so3 Aristotle, the subuerter of Carthage and Numantia, so3 Scipio. A man studious of wisdom, so3 a Philosopher: A man diuersly enriched, so3 one that is wealthy, &c.

Litotes, when by the little that is spoken, the more may be understood, as thus: What awayleth it that thou dost not despise me. which is by the contrary, that thou louest me, the delivery thereof is singular by the negatiue, so3 that giueth grace to the Figure, as, it discontenteth me not to heare of you, but it grieveth me to heare ill of you: We are not so ignorant of things, but we can perceiue somewhat: That is in the one, it pleaseth me well to heare of you, and in the other, wee haue skill to discern of things and thereby can perceiue somewhat.

Paradiastole, when with a misde interpretation of speech we colour others or our owne faults, as when we call a subtle person, wise, a bold fellow, courageous; a prodigall man, liberall: a man furious or rash, valiant; a parasite, a companion; him that is proud, magnanimous, and such like.

Meiosis, a manner of disabling, as when we say, Alas sir, it is not in my power to doe it: or otherwise, little God wot could man doe in such case.

Schemes Rhetoricall, are

Anaphora, or Repetition, where by rehearsal of one word we make sundry beginnings, as to say, Learning bringeth to knowledge, learning maketh wise, learning enablen to vertue, learning is the ornaments of the mind, finally, learning is the onely substantiall prop and guide of mans life, without which nothing in a manner can be pleasant, nothing saourie, nothing

of

of value, &c. *Q* thus, having committed so great evils, couldest thou yet dare to come in open shew of the world, couldest thou dare to shew thy selfe in the face of men, couldest thou dare to be seene of any one, that hath thus generally deserved to be hated of all? *Q* otherwise thus; When death commeth to challenge his due, what then shall availe beautie, what youth, what riches, what strength? where then shall become thy lands, where thy reueneues, where thy possessions/who shall argue thy cause, who stand for thee, who plead for thee?

Epandiplosis, when with one selfe word, we doe both beginne and finish a sentence, the use hereof is merely appropriate to Poesie, Much asked he of Priams state, of Hector very much.

Epizeuxis, as a redoubling of a word, by vehemencie to expresse a thing, as thus, Thou, thou art he on whom I live to be reuenged. Ho, he it was that wrought all my care. Thus, thus it behoueth a man of vertue and courage to doe.

Anadiplosis, when the last word of a comma, or member of a sentence, is the beginner of another that followeth, as, heauens witnessemy fall, my fall more grievous then may be well supported by common sorrow: as thus, Fie too much vngratefull, Vngratefull to me of all others, that so much at thy hands haue deserved.

Aniastrophs, where many members are vsaine to end with one and the same word, as, wee haue our felicitie of vertue, our renoune of vertue, our hope and expectation of vertue. *Q* thus, men from their errors are re-claymed by loue, re-claymed by hope, re-claymed by feare.

Synplocs, where sundry members haue one selfe beginning and ending, as thus, If we shall debate of the times present, what is I pray you the cause of all these evils? mony: what hath been the decay of our estimate? mony: what the ruin of our soules? mony: what the torment of our conscience? mony: what the meane of all ambitious aspirings, treacheries, and villanies? mony: In fine, this cursed and wretched title of gaine is it, that bewitcheth all ages and seasons, and that onely by a seruile regard and account giuen vnto mony: *Q* otherwise thus in contempt; What silly soule wast thou when I beganne first to like thee? nothing. What when I took thee? nothing. What before

fore I cherished and regarded thee? nothing: And now that by me thou hast bin made something, thou esteemst mee as nothing.

Plots, when by an *Emphasis*, a word is either in place of disgrace reiterated as repeated, as thus, Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Africke, with aduersaries abroad; and with priuie enemies at home, yet ceased he not to be Scipio still, that is, *seu familiaris*, like vnto himselfe still.

Polypeton or *Traddition*, when one word is often repeated by variety of cases, as thus, Who hath in his life nothing so much pleasing as the very life it selfe which hee enjoyeth, it is impossible that his life with vertue should any waies be adorned: or by translating of one word into diuers formes, as thus: What manhood call you this, so vmanly to deale in those actions, that especially appertaineth to a man? Here is this word manhood translated into vmanly and to man.

Admiratio or *Paradox*, when one or more members doe follow in equall sentences, as thus, See now by one fault how many mischiefs thou hast heaped to thy selfe, thou hast consumed thy patrimony, grieved thy parents, estranged thy friends, defamed thy stock, vndone thy kindred, & heaped mischiefe a thousand-fold to thy selfe more then can be auoyded: or thus with copulation: neither hast thou herein dealt discretely for thy selfe, nor respected thy friends, nor regarded thy being, nor studied of the euil, nor cared for the good that might happen, leaving all at random, thou hast done what in thee lies to work all our vndoing.

Omnitelien or *simuliter cadens*, when words and sentences in one sort doe finish together, as thus, Weeping, waiting, and her hands wringing, she moued all men to pittie her. Or thus, Thou liuest maliciously, speakest haerfully, and vnest thy selfe cruelly. Or thus, We finde it much better of wise men to be rebuked, then by flittie flatterers to be fondly deceived.

Prosimulatio, a pleasant kind of collation in words, in significations diuers, unity by changing, setting, or adding a letter or syllable in a word, as to say, No doubt he is a foole wise man, say, a full wise man, say, a Doctor, a Doter, or otherwise; Thou art no bewrayer, but a betrayer of mens counsell: Of one religious, thou art become prodigious.

Antanaclosis,

Antanagoge, when we produce a word in a contrary signification to that it commonly pretendeth, as to say, For my kindness, you have used me kindly, meaning indeed you have used me very badly; And, I can be contented to pray with you, though you pray not vpon me. Whence this word kindly is applied to the weaker part, which of it selfe carrieth as we see a farre other meaning, and likewise pray in one sense bring to intimate, is in another sense intended here, to spoyle. And as another said to a rude fellow, You are too course to keepe course in our companie, here is course for rudeness, and course in another sense for good order.

Eristema or *Interrogatio*, when by interrogation we sift out any thing, sometimes by demand, as to say, But you sir, now from whence I pray you deriue you your fancie? By *assentration*, as to say, Have you not in this action behaued your selfe excellent well? By *commiseration*, as to say, Alas! what ground may hold me, what land or shore may possesse me, circumuented as I am with so many euils? by *tyging*, as thus, What hast thou to intermeddle in so bad a companie? How long shall we be thus abused with so fained treacherie? Art thou not ashamed, seeing thy purposes thus reuealed? Perceiuest thou not thy drifts to be all discovered? By *indignation*, as to say, Shall I yet cover thy villanies, being at thy hands thus hatefully misused? Or thus, Wicked and peruerse kind of people, how long will you thus hatefully deale with your fauourers? By *admiration*, as to say, Good Lord, who would haue thought so much loosenesse in so chaste a countenance! But what is it that this blinde and foolish loue draweth not a man headlong into! And lastly, by *doubting*, as thus: What shall I say, or, what further speeches may I vse to withdraw you from these euils? Or otherwise, Whither shall I turne me to speake vnto you, or what words may I vse whereby to withdraw you from these vanities?

Antipophora, or *Subiectio*, when to a question asked by vs, we answer of our selues in our owne reasonings, the manner whereof is accomplished thre kinde of waies, as first when we obiect vnto our selues that which to others might be obiected, and answer it againe: secondly, when we doe (as it were) tyge those we speake vnto to answer vs, and in answering, doe confute their

their sayings. 3. When in a deliberation say we propound diuers things, and refute them all one after another. Example of the first may be this. Is this a manner of discipline? Do men in such sort deliuer their instructions? Had they for this cause the authority of tutors to them given, that in vanities and misliked pleasures, they who are committed vnto their charge, should consume their youth vnder them? Beleeue me I am of a farre other opinion, neither doe I thinke that the reasonable time of yong men, being now fittest of all others for any vertuous impression, should thus carelesly be deluded of that, whereunto both their parents and birth do commend them. *Of the second, this:* Now after all these proofes of the happy comming and acknowledgement of our true and onely Messiah, let me speak vnto you againe, yee Iewes, enemies and maligners of our sole and onely God and Saviour Christ Iesus, with what reasons strengthened do you persist in your madness? Stand ye vpon the oracles of Prophets? We haue made plain vnto you that they are wholly for vs? Look ye after *Moses*? It was only of our Christ and none other that he hath written. Wait ye on types and Figures? They all in one doe agree to be in him fulfilled. Prefer you vnto vs miracles? who could desire more then by him was shewed? Bring you against vs a number of consents? Alas onely you bring the smallest number, and lurking as it were in a corner, are the gainsayers of truth it selfe, sith the whole world round about you doth witness for vs. Doth the hope of any euent yet a little detain you? Behold your temple long since subuerted: your sacrifices quenched, your citie razed, your people runagate & dispersed, nor any hope at all left vnto you to be relieued but by the clemencie of the Christians. *Of the third, this,* Tel me I pray you, what, or wherein is it that a worldly man hath such meane to glorie in? wherein should hee be proud, or for what cause should he thus puffe vp himselfe in vanitie? Is it for his riches? they neuer make a man either happie or blessed, so farre off are they many times from any such euent, as often we doe see that they are the very cause of their owne destruction, they sundry wayes are meanes to inconueniencies, and in our owne sight forsake their masters in their life times, but seldome follow them, for ought we see, to their graues, Is it for children? The keeping of them is then of riches

riches farre more certaine. Is it in respect of a wife, family, and other such like commodities? they are vexations, cares, and grieves, nothing in them stable, nor such as may induce a man to any hoped tranquillity, &c. There is also of this sort another example, by an immediate answer to euery question, as thus: Wherefore then is the Law? for transgressors. Wherefore reward? for well doers. *Q* thus: Where is now their pride? vanished. Where are their boasts? deluded. Came they to ayde vs? no, rather to suppress vs. Came they to comfort vs? no, but to kill vs.

Antanagoge, when having spoken as it were in the dispaire, or mistake of a thing, we goe about to helpe the same againe with a new colour to the matter: as to say, It is a thing difficult to attaine learning: but yet very commodious. It is tedious to trauell for sundry knowledges, but vnto our liues it is a thing most necessary.

Ergonefsis, or *Exclamatio*, which hath signification of grieue or indignation of a thing, as of grieue thus: O cruell and lamentable time wherein we liue, subiect as we are to so many miseries! Of indignation thus: O incredible boldnesse, or rather impudency of a shamelesse creature: not fit to be suffered. *P*erthet is this manner of speaking alwasies framed by the Interjection O, but rather otherwise, as thus: Vnhappy man, made vnhappy by so great a misfortune, what vnkinde destiny droue him to so imminent a perill? how miserable and vncertaine is the state and condition of man, subiect to so many and huge calamities? *Q* otherwise: What kinde of people are you to rage in so vile a madnesse? was euer seene a multitude so fierce, a company so carelesse, an assembly so desperate? what inconsiderate dealing doe you vse? I shamed to see you, and grieue to behold you, &c.

Insultatio, when insultingly, or by a contumelious reproach, we insult vpon a mans doings, as thus: Trudge on with thy mischiefs, proceed in these thy insatiable cruelties, and he that hath power ouer all, will one day (I hope) correct thee. *Q* otherwise, Pursue I pray you your glorious enterprize, you haue, no doubt, very weightily begunne, and wee cannot but expect therefore a notable issue.

Aporia.

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Asperitas, or *Dubitation*, when we make stay or doubt both to terms a thing, or which way to take in a matter, as thus: What should I say, was it anger or an inveterate malice that led him to his mischief? Shall I call him cunning as cautelous, that procured, and so well could thife himselfe of it? Or otherwise thus: May he be said to be belowed, or rather fortunate or blessed to have escaped such danger? Is it to be termed clemency, or rather piety to use one so miserable with great courtesie? Or thus: I am not well perswaded what course to take in these causes, shall I begin where others have left? or of my selfe shall I renew againe vnto you what you haue so often heard? &c.

Paradoxon, affirmed vnto that before, but with a kind of maruelling or wondering thereunto added, as thus: Could it possibly bee thought that learning and place of good education might euer haue produced such monstrous effects? Or otherwise: I haue great maruel that men so generous, should so quickly be diuerted from their honest purposes. Or thus: I would neuer haue beleeued that such graue and considerate counsellors should so easily haue beene subuerted.

Epitropia, when by proposing a cause, we reason what would be done therein, as thus: In times so troublesome and seasons so rempestuous, giue now your aduice what is fit to be done. If the case were your owne, what would you doe, what would you say therein? tell me I pray you, you that conuerse in these and such like actions; I herein appeale vnto your wisdomes, your owne consciences; shew me but your mindes herein. And this figure is used in reasoning, when as to conclude a matter, and seeming loath to trouble the Auditors any further in the same, we pretend to referre a great part thereof, which we would referre to their iudgements.

Parrhesia, or liberty to speake, when by winning of currells to our speech we seek to amuse any offences therein, as thus: Pardon if I be tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is vrgent. If what I write seeme offensive vnto you, you haue to mislike the ill disposition of such as inforce it, and not with me to be agrieved.

Apostrophe, or *Auerſio*, when we turne our speeches from one person

person, as thing, to another, as if one having spoken much of the bounty of the world, should thereupon turne and say unto the world, O world, how sweet and pleasant are the shewes of those things which thou producest: But in taste, how full of too much bitterness? Or in speaking of the certainty of death, and the little respect thereof had, to turne a mans speech to death it selfe, and say, O death, how bitter is thy remembrance to a man hauing peace and plenty in his riches? &c.

Prosopopoeia, when to things without life we frame an action, speech or person, as if we should say of vertue, as of a living person, that her waies were sweete, and replenished with all manner of delight, that she putterh her selfe forth to the worthiest to be receiue, and to the most honored to be embraced. Oraine the ghosts from out their graves to prescribe good examples, or to rebuke the vices of men. Or our Countrey to accuse vs of our negligent regard vnto it, in these or such like speeches: Vnkind people and Citizens, whom I have ingendred in my bowels, nourished with my paps, fostered with my delights, why doe you thus vngratefully not onely abstaine to tender me, but giue me an open prey to my foes to suppress me: yea, which is most lothsome of all others, become proper murderers and paricides of your owne parentage and family, cruell destroyers of your owne patrimony, and wretched renders and tearers of your mothers bowels, without all regard or pitty?

Synonymia, when we bring forth many words together of one signification, or sounding all to one purpose, as to say, thou hast spoyled thy Countrey, destroyed thy City, and turned the Common-wealth topsie-turue: all which do say but to one purpose, for the expressing the hatefulnesse of the injury: or otherwise to say, What head hadst thou to deuise such a thing, where was thy wit when thou wentst about it, what became of thy minde in hurpolsing the same, whither was thy discretion carried in the prosecution? Here is head, wit, mind and discretion, all saying to one thing. Also, what desiredst thou, what soughtest thou, what couldest thou wish or expect in the action? Here is desired, sought, wish and expect, being all to one meaning.

Auxesis, or *Incrementum*, where by degrees we not onely rise to the summe of every thing, but also sometimes goe beyond, as to

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to say, He first set vpon him with reprochfull words, after assailed him with his weapons, then wounded him, and lastly did most miserably murder him. Here by degrees is passed to the last exigent. *As to the second:* It is euill to reproch, wicked to slander, villanous vnwarily to strike, detestable to murder. What shall I say to betray a man to all these? Here is note *ultra summum*, beyond all that was spoken to the bittermost. The excellencie of this Figure is so much the more, by how much euer degree is still enforced one above another, and goeth beyond in comparison, as to say: gold, riches, honour, estate, treasure, kingdome, life, and all he held of no moment. Another kind of recitall pertaineth also to this Figure, both in repetition; but for vehemency wonderfull, as to say: Thou hast conspired the death of thy Prince, and in heresh subversion of a whole kingdome, what should I say thou hast conspired the death of thy Prince? As who would enforce that no one thing then that could be greater. Finally, for enforcement of a thing, to say in reprehension of follies. If thou hadst done or spoken this in a priuate audience, among men of the ruder and meaner sort, among such as are lesse capable of skil then a great many others, thy fault could not haue beene hid: but to doe it before thy betters, in the presence of such as are adiudged both honorable, and wise, in the hearing of those of great account, of such as haue power to checke, and authority to compell thee, it was too too peeuish.

Synathrisimus, a heaping of words diuersly signifying together, as to say, Hee was a man wholly malicious, exceedingly proud, vterly arrogant, altogether subtile, by nature cruell, and in speeches contentious. Otherwise thus: What should I tell thee further of his parts, how wise, how sober, how honest, how courteous, how friendly, how choicely he liued.

Brachilogia, when in single words without any coupling together, we proceed in a broken kind of deliuerie, and yet hasten forward as in the other, as to say, Loue, hate, ielousie, frensie, fury, drew him from pittie.

Antisthefis, or Contentio, when we amplify by contraries, as to say, Being in my power to vse as I listed, I cared for thee, and did not destroy thee. Thou wast chary vnto me, when no man regarded

regarded thee, and when my selfe also might haue despised thee. *Or* otherwise, If you doe that is good, you haue the reward of praise, if you prosecute badnesse, your merit is euill. *Or* thus, To thy enemies and those that maligne thee, thou art placable: to thy friends, inexorable. In coole matters thou art hot: in the hottest cases, cold: Art thou called? Thou art gone. Thy absence required, we cannot be rid of thee.

Epanodis, carrying a reference to the matter preceding, much like to the figure *Prolepsis*, but that the figure *Prolepsis* hath relation onely to the matter, this to the matter and tearmes therein vsed, the difference whereof you may see in some of my *Epistles*, as the same is quoted in the margin where the figure is vsed.

Comparatio, which taketh his increase of smaller matters, which if they may seeme great in all opinions, then that while we seek to amplify in us of necessity seeme greater, sometimes also by diminution of things great, to make the residue the greater, example of the first may be that saying of Cicero of Catiline, in these wordes, did the famous Scipio for a little ill government of the common weale, cause Tiberius Gracchus privately to be made away: And shall we preferre Catiline that goeth about to fill the whole world with his slaughters? Here is Catiline compared to Gracchus, the state of a common-wealth to the whole world, a small rising to an insufferable waisting, and a private man to the whole Senate. *Or* otherwise thus: Tell me I pray thee, if one had giuen thee but a small summe of money to comfort thy need withall, werc it not humane to thanke him? If he had giuen thee possessions to liue vpon, werc it not honestie to requite him? If of a slave hee made thee rich, shouldst thou not be bounden vnto him? How much more then to him that hath not alonely done all these, but farre more then these vnto thee, oughtest thou in the very bonds of nature and courtesie to be both thankfull and louing? Example of the second sort, for diminution, might be this: what is it that you propose vnto me these small matters of vnkindnes, as that the man is ingratefull, that he hath no good remembrance of courtesies, that there is in him not so much as an acknowledgement, which is a thing farre from requitall, these I must confesse are iniuries

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to some, but vnto me they are trifles, matters of no moment, things not to be reckoned of: what say you to him that betrayeth his friend, seeketh his death that hath sought his life, worketh by all possible meanes his ouerthrow, his destruction and vndoing? And in this exaggeration of vices, so also might there be the like of vertues, as if one should exhort a man to Pietie, after he had set forth all the commodities thereof, as the tranquillitie of mind, peace of conscience, liberty of spirit, the communion of Saints, from a bond-slave of the Deuell to become the childe of God, the comfort of the holy Ghost, which the Prophet denyeth may be by man conceiued: he might lastly adde, what things than these in all the world could be greater, what more singular, what more happy, and yet if they be conferred vnto that blessed heritage of immortality, if to the life and ioyes to come, if to that heavenly Ierusalem, which certainly remaineth for all such as are endued with such a spirit: they are toys and things of no excellency or moment.

Metanoia, when by a sudden restraint of speech, we give grace or dislike of a person, or thing, as to say, worthily achieved: say rather honourably attained, a man notable, we may rather say, singular. Ah cruell man! And no man neither, but a beast: Oh rare clemency! or rather, most admirable patience: he is no thiefe, but a rauener: no murderer, but a tyrant.

Aphorismus, a Scheme, like vnto the other, but differing by a manner of reprehension, as to say: What Lawes be these, if at least-wise they may be termed Lawes, which beare in them so vile customes, and not rather firebrands of the city, & the plague of the whole common weale? Or otherwile: your counsellors, if such may be called counsellors as draw vnto mischief, are vnto vnmeet to such kind of assemblies.

Diminutio, when we goe about to extenuate things difficult, to make them lesse in seeming, as to one that would learn learning, so; the tediousnesse thereof in study: we might shew, that besides the great necessity thereof in the life of man, we shall in attaining thereof, take no other nor more laborious course then others before vs haue done: that the way thereto is very plaine and easie, the labour (if any be) sweet & pleasant. And where, as in all our ordinary exercises of vanity, there reboundeth for the

the most part, in the end, but meere trauaile and vnprofitable charge: in this the commoditie is as great as the delight; the game as ordinary as the practise, wherein the studie is but the least part of mans life, but the pleasure and commodity infinite. And like as in this, so in all other things, conducing to good and laudable exercises, the labour is still diminished, by proposing the worthinesse, pleasure, honour, profit, and so of euill commonly, by mitigation of the fault.

Climax or *Gradus*, when each member in a sentence ariseth from the other afore-going, beginning with that which endeth the former, as to say, His industry bred him vertue: his vertue, praise; his praise, renowne: his renowne, glory: and his glory, enuy. Or thus, What hope haue we of good, if what men list, they may, and what they may they doe, and what they doe they dare, and what they dare they prosecute, and what they prosecute, they are neuer ashamed of?

Antimetabole or *Commotatio*, when a sentence by change is inserted to the contrary, as thus, Wee must eate to liue, and not liue to eate: Not man for the Sabbath, but the Sabbath for man was ordained. They are happy whose wildome is answerable to their fortune, and whose fortune answereth their wit.

Simocosis, when one contrary is attributed to another, or when two diuers things are in one put together, as thus, The prodigall and the couetous doe offend alike, for neither doe liue as they ought. Pleasure it selfe is sometimes a labour, and labour also often a pleasure. To a couetous man is wanting as well that he hath, as that he hath not.

Etiologia, a Figure like vnto the other before-going, and much resembling to *Orismus*, which befineth a matter by sorting the same into a distinguishment, but this now telleth the cause or reason of that which is before auerred, and is as a confirmation thereunto giuen for the concluding of the same, you may see the examples as the Figure is quoted in my Epistles.

Paralepsi or *Occupatio*, when in saying to ouer-passe, omit, or let-slip a thing, we then chieflie speake thereof, as thus, I will not here rehearse vnto you how slippery and transitory this life is, how much laden with cares, exposed to dangers, and attended with miseries, for we know it & feelee it: But I will come to speak of the perdurable ioyes of the other, &c. Or thus, For my part I

have no pleasure to lay open other mens errors, it is enough to me, that by themselves they are made apparant, and that the whole world may see them, I omit to report vnto you these and such like ordinary matters, which in comparison of that I will shew you, are but trifles. I tell you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderly course of life in those dayes perpetrated, I now omit, and onely doe come to the times present, his counselling (I ha) almost said concealing) of good when time was, if it be well noted, was it that procured our mischiefs, &c.

Procataphis 03. *Præoccupatio*, when we doe anticipate vnto our selues that we know will be objected, as thus, what doe you object vnto me the times passed, those seasons and ours are vnto you vnlike? But peradventure you will say that these things are for children fit to be considered, nay rather interest of old men to be followed. You will happily say vnto me herein, that I am too light of credit: but I can tell you the prooffe is extant, and fit to be beleened.

Metastasis 03. *Transisio*, when in discourse we passe from one thing to another, as thus, You haue heard by this what you ought to consider, heere now I pray you what you are bound to remember: these things you will say are pleasant, but the rest yet vtold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no waies to bee suffered. I haue now told you what was done in priuate, I will next shew you what was handled in publique: these things bee did at home, that which followeth was abroad in the field: whilst he was a yong man, he did this I told you, but the vertues of his age were farre more different. You haue vnderstood of manners, I will now speake vnto you of learning: I will not trouble you with many things further, onely this one thing will I rehearse vnto you. But of these enough, we will now go to the rest, I haue something bin carried away with these motions, but wee will now goe to the substance. But why stay we so long in trifles? I will go to the head of the matter: what he promised, I haue deliuered, what he performed you shall vnderstand, I haue thus shewed you how much he was charged vnto me, you shall now heere againe how gently he required me.

Paramologia,

Paradoxologia, where we grant one or more things meet to be
marked or misbegun, and forthwith doe inferre thereupon suffici-
ent to thereby to overthrow it, as thus, I deny not but I have here-
tofore used you in causes secret, in matters weighty & of coun-
sell; that I have found you friendly, faithfull and ready: that what
is all that to the purpose, when a thing so important, and matter
nearly concerning me, as wherupon dependeth the safeguard of
my whole house and family, I have found you in both negligent
and vntrustly? Or otherwise, as thus, Be it, or suppose you have
omitted nothing in your owne person, of a friend to be per-
formed, that you were no partaker with him of those euill counsels,
that you abstained to accompany him in the execution of his
mischiefs, yet are you not therefore cleared: For it is not suffi-
cient for a man not to do euill of himselfe, but that by too much
lenity he become not occasion of anothers mischief.

Dichologia, when by a colour or mitigation we defend our
conscience, as to say, I fell I conselle, but as a yong man, I went a-
stray, but as one willing to be reclaýmed; I forsooke my friend
indeed, but constrained by the Lawes; I was a companion in
their badnesse, but forced by threatening.

Orismus, definitio, or *frasis*, wher in briefly we lay forth the
true properties of euery thing, by impugning the contrary, as
thus, Men cannot be said in vertue to exceede, for in vertue
there is euer an excellency, but neuer an excelsse, lieth the excelsse
is onely appropriate vnto vices. This cannot be said to be care,
but couetousnesse, for care hath onely respect to necessary vices,
but in couetousnesse there is neuer any suffizance.

Hypotyposis, when any thing is described in particular, or made
knowne to the belee, as thus, Shall I tell you what manner a one
you haue preferred vnto me, for his stature, a dwarffe; for his
person, a trunke; for his qualities, a dog; for his countenance, a
fox; in behauiour, a swine; in condition, an ape; in sense, an
asse; and in vñage, a beast.

Merismus, or *Distributio*, when that as may be generally spo-
ken, we distribute for amplification into parts: as if in genera-
lity we say, he hath consumed all his substance in ryot: By di-
stribution we might amplify thus, Whatsoeuer patrimony he
had from his father, what priuate enrichment by his deceased
mother, what large assistance by his friends, wherat the world ne-

Tropes, Figures, and Schemes.

uer barked, what dowry sooner by his wife, which no doubt was very great, all this hath be consumed by a most dissolute and wanton living: money, plate, lands, wealth, possessions and all, are gone to the diuell, his cartell consumed, his household-stuffe, his apparell spent, and the poore miter at this instant hath not left him a farthing.

Dialysi, a separation of one thing from another, both being ab-
solved by a severall reason, in the nature of a Dilemma, as thus:
When I have preached unto you all I may, if you be well given,
it awayleth, if gracelesse, you will not be moued. Or thus: What
should I further set forth unto you my goodwill? If you remeber
it, I have said enough, if not, my words will not prouoke you.

Dialogismus, or *Sermocinatio*, an imaginatiue speech, agreeing
to the quality of the person it is framed of. Whether he be va-
liant, cruell, young, old, or of what other condition, as if we should
say of the times present: Were the ancient Apostles and old Fa-
thers of religion now living, which with great innocencie of life,
and true piety, shined in their seasons: and should but behold the
most corrupt and abominable estate of our times, subiect as they
be to all kind of evils, would they not thinke you, straight pro-
claime against vs the valiant name of Christians, and challenge
vs for the great want we haue of the true profession thereof?
would they not rather cry out of vs, that deluding our selues on-
ly with a vaine title or name of Christians, we doe not so much
as thinke in the meane time to follow any part thereof?

Epiphonema, or conclusion to a matter before vs, as thus:
of so wonderfull force was his wisdom, which was able to com-
passe that in short time which a number haue diuersly sought
for, & could neuer hitherto obtaine. Or thus: Such is the force
of nature, which seldome we do see is ever changed by any co-
lors. Much haue they forsaken that haue cast all from themselves.
It is commonly the conclusion or making up of a discourse or sen-
tence by some pithy manner of speaking: As if a man should in-
ueigh against drunkennes, he might thus conclude, He now that
thinketh it parcell of humanity, by thrusting on of many cups
to driue his friend into drunkennes, let him also thinke it kind-
nes, by a venomous confection giuen, to driue him into madnes.

Expositio, or *Emmeratio*, when many reasons of auerment be-
ing numbred together, we make a confutation of them, each
one

one in particular, as thus: The goods in question being alleged to be mine, it is requisite you proue, either that you had them by chance, that you haue long held or enioyed them, that you bought them with your mony, or otherwise, that by some gift you came to them, or lastly, in succession that you haue obtained them. That you had them by chance it cannot be, for they were not lost from my keeping: Long haue you not held them, for they were alwayes, till this, in mine owne possession: It is plaine you neuer bought them, for you payd me no mony for them: By gift you could not haue them, for the right was in me to giue them: The succession must be void, for my selfe am yet liuing. It remaineth then if you keepe them, that liuing you doe cast me out of my owne possession. This chiefly appertaineth to the Iudicall Epistles in the State Coniecturall.

Commeratio, when matters bluely enlarged, are yet stayed upon, and lastly, brought into one short conclusion, whereby the reasons are made more weighty, and of greater efficacy, as thus: What will you make of this man, whom yee seeke in this manner to set free, you see he is a man prodigall of his owne fame, & a lyer in wait for others credits, one full of guile, intemperate, railing, proud & ambitious, to his parents most wicked, ingratefull to his friends, hated of his owne kinsmen, stubborne to his superiours, insolent with his equals, to his inferiours cruell, and finally, to all persons whatsoeuer a creature most intolerable.

Sententia, A recitall of some graue matter by way of a notable saying or sentence, either by common custome admitted, or by some autho^r deliuered, examples whereof are plentifully to be seene in my Epistles.

Exusculatio, A prouocation or stirring vp of others, to the praise or dislike of a thing as thus: What one is he of so slender or contemptible a spirit among vs, or who of all our Nation would be counted so enutous, as vpon so great and large a desert had by a man so worthy, would not willingly render vnto him all honour and due commendation? Likewise of the contrary for dispraise; Doth it not abhorre you to heare and vnderstand of a rabble of so great and vnaccustomed lewdnesse, a man euery way so vile, to goe thus freely vn^punished? Surely I doe thinke no honest minde but would be of this opinion, that of all creatures liuing he were most worthy to be extirped.

Omnisio, the figure of resemblance or similitude, whereby we resemble one thing to another, as thus, Like as they greatly doe offend, who going to a publike well, whence all a whole city hath their water, do infect the same with a most deadly poyson; even so doe they most wickedly meritt of the common-weale, who depraving the minde of a Prince, doe lade and frequent the same with most mischievous counsels. *As thus*, Is it seeme that men at the blasting or biting of a Viper, doe shrink, and forthwith do run for a medicine: how much more ought they then, for the avoyding of a most horrible shame, the infamous sting whereof is farre worse then all other poysons, to runne to a remedy?

Icon, An image, or artificiall description of that we meane to deliver, as if in setting forth our most gracious Soueraigne, we should say, that goddess-like adorned with high aspects, or stately grace and maiestie divine; in chariot deckt with Princely ornaments she issued forth, &c. *As thus*, Laying out the deadly sinners of warre; fierce and roared warre with eyes sparkling as the flaming fire, whose face carryed in it selfe a terror to the lookers on, and his countenance was as it were a present death: his gesture was as the furious assault of a Lyon, and his mouth as a devouring pit to swallow the bloud of multitudes. Armed he was with fire, with famine, and with sword, crying reuengement on the world, and persecuting all Nations with a ceaselesse dread.

Paradigma, a manner of exhorting or with-drawing by example as to say, the Elephants engender not, but in places most remote, and any that by chance do see them in that time they kill: how much more then behoueth that betweene those of reason, a shamefullnesse be included in executing that action? *As thus*: the nature of the Dolphin is not to suffer the yong one of her kinde to straggle vndefenced, such care haue they of their frye: how much more beferming is it, that our procreation which are men, should not be suffered to runne at randon without either guide or controulement?

Personafis, or *Digressio*, a speech beside the matter in present spoken on, as to say, But here let me remember vnto you something of the deserts and eternized memory of your worthy and most vertuous parents: *As thus*, Giue me leaue a little to digresse from this purpose, to the end that by laying out of something yet vnspoken of, I may the better wade into the rest.

FINIS.

Of the parts, place and Office of a Secretorie.



Considering how many worthy & excellent men, not onely in our present age, but in many years before we have lived, none of all which (though questionlesse furnished with very great ability) haue to my certaine knowledge, euer written ought in our English tongue, touching this title: It may seeme questionable, how I, the most disarmed of many others, durst take vpon me to discourse thereupon, weighing with my selfe the subiect I take in hand, to be of speciall quality, and to none so much fitting as to those that be greatest learned, best aduised, discrettest gouerned, and wisest ruled, to treat vpon. Forsooe my selfe by such presumption of mine, seems the same to be of lesse moment then it is: holdest as one tied by a former promise, in that my first edition of this present Methode of Epistles, haue now taken vpon me (as you see) to write thereupon.

Truth it is, that as I am none of those that may baunt my selfe of any future sufficiencie to so speciall an end and purpose, yet haue I not bene in some thing of the yeares I haue spent, altogether excluded from any sense or taste thereof at all. Neither haue I wholly spent the seasons I haue carried, so vainely, but that at one time or other I haue (not without some considerate aduerting) eyed the demeanours, illnes, and dispositions of sundry humors, by insight whereinto, and some prose made of that which my selfe haue practised in place of seruice. I am bold in this onely Discourse, to aduenture the performance of that I haue promised.

In the discouery whereof my minde is not, nor shalbe to prescribe vnto any one, but to deliuer what in my owne opinion I haue coniectured to be meetest in such a person. Well regarding the number of those, who enabled by farre better skill, or guided by experience, and their owne proper vertue, can both search and waide further therein, then my poore ability may any waies

waite

look into. For which my purpose is, and shall be in this present Discourse, onely to set forth into such, whose burthened pates, for want of discernement, have not yet made them apt unto so speciall a being, and quality, what in my plaine conceit, unto the place and office of such a one, meets and fit to be a Secretorie, may be thought most consonant and worthy.

To the accomplishment whereof, as the best and meetest induction to such a matter, it shall not be to render purpose, to speake first of the name thereof, and to sift out by what means the party serving in such a place, had the originall title to be called a Secretory. You shall then understand, that as we sometime, by speciall reason and iudgement, this name Secretory imposing therein, as it doth, action of a great consequence, doth beare in it matter of more circumstance then by every one is considered, and by how much the more honourable the place of attendance is, where such a one doth serve, by so much the more deserveth the party called unto such service, to be a man choise and of worthy estimate, ability and iudgement: So then I am not of opinion of the multitude, who hold that the praiseworthy endeavour or ability of well-writing or ordering the pen, is the matter that maketh the Secretory, (albeit the use hereof is not the least part of many other things incident to the same Office) but that carrying with it selfe a purpose of much weightier effect, the person thereunto named was as a veredline from that which containeth the chiefest title of credite, and place of greatest assurance that may be reposed, in respect of the affinity they both have of trust and fidelity, each with the other, by great conceit and discretion, termed to be a Secretory.

And albeit there happily may be opinions some wayes contrarying unto this my present delivery, touching the originall of this title: yet standing discreetly assured that they all being laid together, must of necessity conclude on the very Secrecie, trust and regard, specially imposed on him who beareth the same title: I will boldly for this cause define, that in respect of such Secrecie trust and assurance required at the hands of him who serveth in such a place, the name was first given to be called a Secretorie, and that by the Etymologie of the very word it selfe, sounding in true coniecture, *quasi custos*, or *conservator secreti sibi com-*

missi, a keeper, or conseruer, of the Secrets vnto him committed.

By this reason we doe call the most secret place in the house appoynted vnto our owne p̄uate studies, and wherein wee repose and delibeate by deepe consideration of all our weightiest affaires, a Closet, in true intendment and meaning, a place where our dealings of importance are shut vp, a roome proper and peculiar to our selues. And whereas into each other place of the house it is ordinary for every neare attendant about vs to haue access: in this place we doe solitarily and alone shut vp our selues; of this we keepe the key our selues, and the vse thereof alone doe onely appoynt vnto our selues.

And if wee should runne but into the nature of things secret, and consider by the name, what to such a matter is required, we shall finde that of it owne selfe it challengeth so much, whereby with these things most specially it is said to be satisfied, viz. with Couernesse, that it be closely kept from the eyes, eares, or vnderstanding of others: Safety, that securely it be retained, and laid vp, both with chaste respect and tendering: Assurance, that by no mistake, negligence, or defect of the party hauing charge of such a secret, it may turne to a preiudice.

Thus then by concurrence of these, it appeareth that vnto every Secret there is required a Closet, and the proper vse of that Closet, is onely for the couernesse, safety and assurance of the secret: all which considered, let vs now see if you will, what analogie or proportion they haue with our Secretorie.

It hath bene already before alledged, that by the very Etymologie of the word it selfe, both Name, and Office in one, doe conclude vpon Secrecie: It so, then in respect of the couernesse, safety and assurance in him reposed, and not other wise, the party seruing in such a place may be called a Secretorie. The Closet in every house, as it is a repositment of Secrets, so is it onely (as I said before) at the owners, and no others commandement: The Secretory, as he is a keeper and conseruer of secrets, so is he by his Lord and Master, and by none other to be directed. To a Closet, there belongeth properly, a doore, a locke, and a key: to a Secretorie, there appertaineth incidently, Honesty, Care and Fidelity.

And

And so;asmuch as by the concurrence of these twaine, both Name and Office do seeme in blage and account to be of so great weightinesse, and that our Secretorie, aswell in title, as place, standeth by such declaration soynly tyed vnto so strict an obedience: let vs now a little further enter into the function and place he beareth in such kind of service, and consider that being in one condition a seruant, he is at the pleasure and appointment of another to be commanded; and being in a second respect as a Friend, he is charily to haue in estimate, the state, honour, reputation and being of him whom he serueth.

Touching the first of these, in that he is (I meane) a Seruant, it is to be intended, that thereunto belongeth a Superiour, by whose absolute direction, his actions of service, are to be ordered and commanded; And notwithstanding the reputation, credit, and estate of bring, to him giuen and allowed by his Lord or Master, he is yet to consider, that the weight and summe thereof accrueeth from his onely fauour, countenance, and good opinion, and that by how much the more, he liberally and of an honourable minde asseydeth vnto him the respence thereof, by so much the more seriously ought he by all possible endeuours of service and industry, as farre soyth as in him is, to study to conserue and uphold the same.

And herein semeth it not fruitlesse to appoile to such a ones remembrance, some part of the considerations pertinent and annexed to the state of a seruant, and what dependency in common reckoning resteth betweene him, who beareth in this way the authoritie and rule of a Master, and the other, who in account that he is to be commanded, carrieth a manner of subiection to that party, who say the time of such service, is at his hands to be reuerenced and obeyed.

In regard of which, we are to see, that by the title and prerogative which every master hath generally ouer his seruant, there is a certaine kinde of duty, wherewith each one that serueth is strained to his obedience. There is also by that very name of seruant a kinde of fidelity and trust required, more speciall then that betwixne the Sonne and the Father, and that of so great efficacy, as whercon (peradventure) may rest, not alonely the disposition of the goods, estate, and principall affaires, but also oftentimes

times the life, hazard or undoing of the person of his said master.

A Son cannot be said to owe fidelity to his parents, for which cause there is also no breach of trust in him to be imposed. If he beale contrary to the condition of a sonne, the bond by which he is strained, proceedeth of nature, and so are his actions accordingly held for unkind, or unnatural. But the servant not limited by nature, is tied in trust, and by contrarping of such trust, or not performing thereof, is held treacherous or unfaithfull. Besides, so great a predomination hath this name of fidelity in the hearts of a number, that many have refused to commit themselves in times of hazard to their children, but rather have relied themselves wholly on the assurance of their servants.

And howbeit most certaine it is, that Nature wonderfully sheweth many times in her proper features, yet in this case she hath commonly lesse efficacy then in any others. For as a current of water loseth his power in being turned backward, from his straightned course, but hath forcible passage in the way that it holdeth: so is Nature in this action of parents and children, which running forwards from issue to issue, hath mighty operation, but when it should be turned backward, hath seldome any power at all.

Contrariwise, whether it be the honesty of the name that leadeth it, or the common reputation that each faithfull blage carrieth in the eares of good men, or a fervency of affection, linked properly to the place where any trust is reposed, I will not now dispute upon, but questionlesse, of so chary regard hath fidelity alwaies bene accounted, as immediately upon the name of a servant taken, it seemeth not alone to be unto the selfe title appropriate, but likewise in a manner by the proper allowance thereunto given severally created.

Now albeit this kinde of exaction and charge, seemeth in the delivery thereof to be indeed very great, yet when he that serveth hath performed al that in such case is to be required, he cannot for this or that alledge, that he hath effected any more then whereunto by the very loyalty of a servant he was enjoyned, nor can he rightly or properly affirme, that by any extraordinary respect more then he ought, he hath accomplished the same. For that in things whereunto a man is bound, there can be no gratuitie.

gratiously opposed, but where a man aboue that he is charged, hath further endeouored, as more worthily attained, therein of troth and not otherwile; Wherby the greatest praise and glorie vnto him may be.

As this canse then doe I say of our Secretorie, that as he is in one degree in place of a seruant, so is he in another degree in place of a friend. A seruant, meane while trained in some Mechanicall Science. Wherby he vnto his master, in an vpright dealing and disposition of his wares as goods. Another in like sort hauing the receipt of his Masters remembrance, becometh a faithfull dispenser in his accounts and reckonings. Some on the other side haue as much, as the like, fidelitie in keeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelie died willingly for their fauours.

Of all these sorts of Fidelie, the last as I am sure it hath lesse seeming of credence as supposition of troth in common beleeving then any of the others, so is it (you will grant me) the most assured and moving pittie, praise and commendation, in all reckoning aboue any of the others. And such are and haue been, I could recite vnto you sundry remembrances, and one but of late yeares, that in very sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When Sir Iohn of Desmond in Ireland, some number of yeares passed, of a rebellious and cruell mind to the State there being, and principally to her Quene, had solemnly conspired, and most tyrannously sworne the death and destruction of all Englishmen in his Countrey, there happened one Henry Dauiill an English Gentleman to lie at that very bloody pretended season, in the house of the said Knight, and for two causes of him was thought entirely to be favoured, the one in respect that he was his Christian Gosling, as they there terme it (a linke strong enough to haue purchased fauour in that Countrey, had it not ben with a most bloody tyrant;) the other, in that he was a Gentleman both courteous, bountifull and valiant.

This master Dauiill had at that time with him a little boy attendant vpon him: the time conspired for this murder was at midnight

midnight, when all men carelesly were sleeping. About the twatch whereof, Sir Iohn and his company entering the chamber of master Dauid, murthered him from sleep, opened the conspiracy, and willed him to prepare him to his lot, assuring him, that were it not he had, without exception, vowed in his heart, and sworne the death of all Englishmen, he could desirously, as well say that he was his Christian Cousin, as say other lons he stood him, haue suffered his life, but all being appoynted to die, he must goe with the rest.

The boy hauing receiued into his eares the sound of his masters death, and therewith sundry menacing strokes saking ready to be proffered, stirred (no question) by a most zealous fidelitie, clasped on his masters breast, and with such slender resistance as he could, did beare off the blowes, receiued vpon his body diuers and sundry wounds; and doe what they could, no one could pull or remoue him from thence, till fretting rage kindled in these merclesse creatures, made them kill the Boy vpon his Master, and his Master vnder the Boy, both at one instant together.

The memory of this act, as it is most pittifull in rehearfall, so will it of a number be thought very strange. If any fidelitie haue, by seruents bene accounted of, this you will iudge of any other ought chiefly to be embraced. But yet not this, na; any of the residue of those parts of fidelitie, by me already deliuered are such, as in this place I hold meete to be pursued. For howbeit the seruice of our Secretorie is properly by it selfe with all assurance to be caried yet do we not place him in so meane a degree, as that by corruption of coine, he might be held say distrusted, nor on the other side would we haue him of iudgement so dis-furnished, but that touching the difference of counsils, & tender of his life, should make a discernement.

In this Boy voluntarily as he did, in the very weakenesse of his yeares, to seek by death his Masters safeguard, was (no doubt) a thing worthily to be admired. But in manifestation of so great loue, and testimony of so loyall afffection, had his bene by yeares more enabled, it would haue bene thought very fondly of to haue done it, without thereby his Masters death might haue bene reuenged, or his life preserved.

Alfo

Cise to what end is Fidelity applied, as what vie at all in rethorizing compasseth there of it ?

By discretion to discern, by vertue to iudge, and by wisdom to resolve, how and which way the efficacy and assurance of all trust and fidelitie ought to be carried, is a thing meetest in all reputation principally to be observed. How can there otherwise appeare any weaknesse, if affections sozt to be equal, or what distinguishment may there be of spirits when mens iudgements are common ?

George Calcrioth, surnamed Scanderbeg, the terror while he lived, and onely man able to confound the Turkish forces, during his infancy, having bene trained by with Amurah, father to Mahomet the second Emperoz of the Turkes (so; that in the conquest of Epirus by the same Amurah, the father of Scanderbeg being slaine, and his Signory subdued unto the Turke, he was then with others led away into Turkey a captive.) When he arrived to manly yeeres, and served with great fortune and valour the said Amurah in his warres : it happened that being in one great battell as Generall of the Turkish Army against the Christians, and fighting against Hungarie, a remoyce of conscience toke him, in that he being the sonne of a Christian Prince, professed in Christianitie, and vowed to God, should so wickedly become the confusion of his brethren, and war against Christ and his kingdome.

And albeit he was never unfortunate in any fight, and at that time likeliest of all other to attaine the victory, yet regarding the state and manner of the Conquest, he faintly withdrew, and with great discouragement unto his people, gave power unto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, toke themselves together to fight.

In this company was a noble Gentleman, wise in behaniour, faithfull in counsell, and secret in trust, at that time Secretorie, and of counsell to the great Turke. The place of their residence serving well to the purpose, him Scanderbeg (being of the others assured) toke onely in hand to acquaint with his enterprize. And sozasmuch as his credence with the said Amurah was such, as in the repose of his troth, rested both Signet, and

and warrant sufficient, to put forward whatsoever direction or command in any the Turkish signories, upon paine of death to be obeyed, Scanderbeg declaring his wearisomnes of captiuitie and seruage, desired to visite his kingdome, & liking after that to line at liberty a Christian, and therewithal how often the Turkes had promised to raskaze him, and yet still broke with him, employed the Secretary to write Letters of command in the Turkes name, to the Deputy or Rulers of his fathers kingdome, that as their lawfull Prince and Governour, they should then, at that instant, without more delay, receive him, and thence forth renounce and put from them their wonted charge and authority.

And albeit the power of Scanderbeg was in that place great, and the Secretary nothing undoubted at all his resolution, and therefore feared too much to contradict him in the same, knowing also, that if he assented to that demand, hauing yet liberty to depart, he might timely enough aduertise the Turke to the prevention: yet bled he neuertheless so many effectuall speeches as for the present he could, to dissuade him, which not preuailling, he assented at last for feare, and wrote as he required him.

The Letters orderly signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisdome, fidelity and counsell of the Secretary, thought it now a matter of no small worth, if by any facilitie he could win him also into his company, to passe in the same journey, or otherwise if he refused, then deemed he fit that he should not returne aline, to carry newes to the Turke of his determined iourney. And therfore first with as many kinde entreaties and offers of all honour, fauour, estimate, and advancement that could be, he assayed him, he proposed also the expectation of his owne fortune, valour, power and strength of the everliving God, whom he serued, that was able to defend them, and all possible means that otherwise could be deuised to moue him. But none of these in fine preuailling, he lastly set before his eye, that upon such refusall, hee for his owne best assurance must be enforced to kill him.

Which manner of speech, albeit moued in the Secretary diuers alterations, yet chose he as the most honestest part, no way to defraud the trust in him reposed, especially by assistance in his owne person therunto giuen. And seeing he could by no meanes escape with life, aduised suddenly rather to die in the hands of

Scander-

Scanderbag, for that he had already done, then in so manifest an action of aloyalty, to be found a principall one; of treason against his Lord and Master.

Great is the like of Verrue, whereby the minds of men singular are many waies bound, neither falleth it out in those of weak spirit and capacity to become partakers of the praise due unto so high and honored excellency. No men basely contrited, there is neither respect of truth, loue, honor, duty, or other matter whatsoeuer, whereby to draw them from a sensuall appetite or carnal desire of their owne lining, safety and commodity: But to those who are the swayne schollers to vertue, to whom true glory is of price, who sely haue in estimate to make choise of things worthy: In these it sayeth to be a shame, what others reckon for lord: to them a prejudice, what many hold for gain, they contemning for a sole vertue, and discerning those of the minds, what is besides or lesse then that which accordeth to the true honour and reputation of well-deseruing, cannot content themselves to liue where their credit dyeth, despise wealth, where honor is to be pursued, neglect reputation, where loyalty is not entertained, and expect no ability where consequently the effects of an honest and worthy mind, are not principally to be carried.

As then by what els sooner applyed, I doe in all things commend fidelity and trust to be performed where by diffidence it is challenged: so now do I in the carriage of thine our Secretary, for him saye properly in the reason by a difference, for where in persons of lesse conceit, and lower respect, some things are commendable, in him they are to be presumed, as no waies to be doubted of: neither is it to be expected that the mould of such a one should be so subiect to imperfections, as that in common and meane actions he should thinke to be praised: seeing that where any breach of those parts in men lower conceited might be found, it would in them be held as in comparison a thing no more then might be doubted, but in him would it turne to a most vituperable infirmitie with such intendment to be spotted.

And as I thus sequester him from the ordinary blame of what held to be liken, so doe I againe draw in him a speciall choice, of things high, and worthy deserving, aboue others (lesse considerate) in all things to be carried, and wherein the

summe

Summe of his fidelitie, shall onely be required. For seeing that by reason of the place wherein he standeth of employment, by reason of his supposed education, birth, qualitie, or other discernment, by reason of the weight, more than of common trust in him directly imposed, he seemeth to be a man every way proportionate to a farre other end and purpose, then of eury ordinary servant is commonly required, it must needs then be of such a one conjectured, that by farre greater skill and measure he be in eury of his actions demerred, that with much greater modestie, care, respect, consideration and integritie, he doe by such meanes temper all his outward and inward behaviours, and iudgements, as being himselfe in reputation a Gentleman, and conversing among such as have discretion to deeme of a Gentleman, he may least of all be touched with any thing, that lesseneth or diminisheth any part of that, which principally may appertaine to a Gentleman.

And whereas in any other attendant it is a matter passe worthy, to be beautified or advanced by some one or other speciall vertue or quality, in him it is of necessity, who by how much the more nether he is in frequentation of any honorable place or calling, by so much the more needfull is it, that he be accordingly furnished wherewith in laudable sort, to enter and approach the same. And as in the seruice of every one whatsoeuer, it is specially required to be indued with all parts of dutifull attendance and loyalty: so is it for him to excell, and be different, because in his employment, trust and otherwise, there is wrought at his hands a farre greater scope and efficacy, then therewith any other seemeth to be charged by any proportion or qualitie.

By this measure then of fidelitie, trust or loyall credit of a servant, in which place our Secretorie, as you see, standeth bounden by the first degree of his seruice, it may secondly be considered in what respectiue estate he ought for the reasons of that which to his attendance appertaineth, be accounted a Friend. The limits of Friendship (as it might be objected) are streight, and there can be no friend where an inequality remaneth. Twixt the party commanded and him that commandeth, there is no societie, and therefore no Friendship where relecth a Superiouritie. But I say and affirme, that if it be true that the Summe

of all Friendship, taketh his originall of love, and that the true demonstration of love groweth by a Sympathie of affections, of which affections Vertue is said to be the whole and simple ground, then may this Sympathie of affections so grounded on vertue as above said, be turned into love, notwithstanding the inequality of estate or condition, whereby a man vertuously disposed, being servant to such a one, who is honourably inclined, may in that place of service, in which he continueth, be reputed in proceesse of time to become as a friend.

But if we shall goe to the true definition of friendship, you will then say, that this friendship so called and reputed among men, as it is a Sympathie of affections firmly united together, so is it such a uniting, as wherein what the one coveteth, the other desireth, in respect whereof wealth and life, and all, are not desirable, but despised: I would not here be taken, that of any sorts of people that runne into all, or a number of these, like effects, without exception of quality, I intend that they therefore were to beare the name of Friend, for so men utterly vicious, and lowly given, consoaling in wickednes, and other base exercises, in which each spendeth his life, or desperately sleeth one for another, might be reputed as friends, I have no such meaning, nor is my intent herein to so generall a purpose. But speaking of friendship, I onely deale with such, whose actions and sincere desires have in vertue highest preheminnce, for these, not by adventure, but by a deliberate counsell and choise regard specially had, of things valuable and worthy, doe accomplish their effects by a most honourable purpose.

To this I answer, that if the weight of Friendship, so consisteth in a Sympathie of affection, uniting hearts, consoing one, then good, and despising all that may be gained, in respect of the party befriended: why may not our Secretary as well as any other merit nevertheless in this place of service at the hands of his lord and master the name of a Friend? why should he not therein as well as any other have that power in him planted, whereby to become a Friend? Touching the equality of affections though it is still said belowe that there ought to be no difference, and the commander and the commanded, doe yet of waies make a discordance, I may nevertheless thus much deliver thereof, that by all

common

common likelihood it is assuredly to be considered, that no one personage of estate, layeth himself upon such a one to serve so near about him, and to be in place of so great trust as appertaineth to a man of that reckoning, but ere he long haue used him, he bindeth vnto him at least some good part of his affection: for how can it otherwise be thought, but that our Secretary, being one every way so weightily to be employed as he is, partaking as he doth with so many causes of importance, and undisclosed secrets and counsels, standing as he must upon so nere attendance, as he that is almost (as occasion serueth) every minute of an houre to be used, but that to his Lord as Master, his must of necessity be very chary, and at the least-wise more particularly then many others, by a great deale to be beloved.

He then thus finding in so noble a place, so honourable an account, our Secretary being as he ought to be, a man of vertue and worth, cannot chuse on the other side, but frame his utmost thoughts correspondent in all things to these particular fauours, his comersing, his nearness and attendance, turneth then to an affection, and this heated by the daily increase of his Lord as Masters liking towards him, groweth thence to a feruency, and so each vertue kindled by the others Grace, maketh at last a coniumation, which by the multitude of fauours rising from the one, and a thankfull compensation alwaies procured in the other, groweth in the end to a sympathie inseparable, and thereby by all intendment concludeth a most perfect uniting.

Panucius, the faithfull Secretary and counsellour to the great Emperour & Philosopher surnamed Aurelius, for the high wisdom and fidelitie, and counsell by him in all his seruices continued towards the Prince during his life time, and euen to the very entrance of his graue, deserved before many others (secret also in aduice to the said Emperour) to be termed and called by name of a Friend. Inasmuch as he onely daring to speake plainly, what in others iudgements might seeme to be offensive, and to perswade faithfully, what he saw most agreeing to the present extremity, made the Emperour pronounce himselfe fortunate, to haue nourished one so discreet in his Wallace, and most blessed of all, in that when once failed him in his dying, he onely was found assured vnto him among all that were liuing.

In this friendly meet of loue, and that of seruile command, remaineth a most notable difference, especially for this matter of trust and fidelitie required in seruice, for, *quoniam metum, adseruit*: whom men feare, they hate: well may they for fashions sake please, but this sound kind of affection is often farre from their thought. And yet that there may be an alowed reuerence, as well in loue as in feare, who doubteth it; yea & that rather far more assured and effectual then the other: For where this grounded loue by vertue once stapeth confirmed, the humilitie and gentlenesse of the mind is it immediatly that afterwards directeth the thoughts, we then do gladly honour the more, by how much the willinge we desire to serue, & more firmly obey, by how much the more entirely we stand to be serued. This friendly fidelitie not bygd or constrained by soueraigne command, but of a zeale to well-doing voluntarily embraced, leaueth the reputation and estimate of our Secretary to be receiued as a friend.

As of fidelitie, brades credit of counsell and riches, there are sundry other branches, and diuers deferred parts that seriously may be commended, so are there of friendship. The association of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedly must the party frequenting to great a place of seruice proue then to be a person of right speciall commendation, of anshorable vertue, and of noted discretion. For that in doing seruice to his Lord as Master, it becometh a matter incident to his account, and to the better effecting the name of a friend, that in causes bygent and needfull, he be not unpurposed in his owne person, whetherwith discretly, as occasion serueth, both to aduise and counsel (the very efficient matter where in his enabled discretion may with great & singularitie be perfozmed) the assurance whereof, by credit of most memorizable antiquities, hath not onely framed that of loyall seruants, such haue bene entertained as faithfull friends, but also hath not bene slender occasion many times, to the prevention of sundry, vehement and dangerous mischieses.

To accompany the troubles, miseries, calamities, and infortunitites of him to whom we are this way or that way in our seruice linked, or beholding, or to heare willingly, & with a sufferable mind for his sake, whatsoeuer in declaration of our bestne
serueth

cometh to an honest disposition, to be either incident or appertaining, no man verily denyeth, but that they are assured and notable demonstrations of a very exquisite performance. But what of that & the property and excellency of this vertue is not therefore alwaies in that one onely sort to be carried, neither with the greatest estimate and commendation that thereunto is appropriate, is the way: hincse haercof wholly to be commended.

To prevent mischiefes sometimes, & by a wary soze-sight and care had of the honoꝝ & reputation of our commander, to sence (if need be) the same by a politike device, without preiudice, from any touch of disgrace or dishonour, to disspade or dehoꝝt falsly, from things impeaching or offensive to their estates or nobility, to reueale the hurt they know not, & causes important toherunto they are nothing prync, to counsel deuoyd of flattery, and to oppose the good that least harmeth and the euill that hath moest remedy: these things, as in their severall considerations they can, as sufficiently as any others, declare a man to be endow'd, both with rare knowledge, & right excellent vertue, so who doubteth, but that the most slender of them all, weigheth as deeply as any other in cause of fideliety. And yet if any moze specciall liking in one thing then other be to be attributed, where commonly men doe seeme to haue generally well deserved, then of necessity must the same greatly rather ensue where euils most preiudicing are soze-sene and auoyded by politike wisdom, then where vnskillfully they are entred into, carrying in their bosomes, either extreme hazard or inevitable vndoing.

Much is the felicitie that the Master or Lord receiveth euer moze of such a servant, in the chary affection and regard of whom aspying himselfe assuredly, he standeth he is not alone a commander of his outward actions, but the disposer of his very thoughts, yea he is the soueraigne of all his desires, in whose bosome he holdeth the reposes of his safety to be farre moze precious, then either estate, liuing, or advancement, whereof men earthly-minded, are for the most part desirous.

Of all the abuses that haue bene, or at this day remaineth in the attendance of honorabie personages, there is no euill so secret or pernicious, as is the venome of flattery, the covert seaung tohercof, in men of all ages, humours, qualittes, and complexions,

plexions, bath (for the most part) taken to debaument and deep impression, as it seemeth almost irrecoverable in the greatest sorts and numbers of persons to be wrought. The dalliance of this vainity clau-bache is another, the entrance pleasing, the progression subtil, the continuance feasible, but the end falleth out euermore to be deceitfull.

Men infected with this kinde of security, and baseness of condition, being in proper designments Curri-fauors of the waye, it is no maruell if hauing in common respect, all the way possible of grafted and sound demeanors, they slide many times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselves at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a manner of sacrilodge, to be found alike or contrarious in any thing, *Dicunt ?* say they, *Dico autem ?* no. Finally, resolving trustily to deale no way, they deuise how it may be possible to frame themselves euery way.

These, and such as these, impugning the plain and simple wisdome of honest meaning, haue alwaies a face of bawle, where with to shoue forward, and to possell what by the shamesfast intendment of any other, seemeth bestfully to be pursued, they are still pcelling on, and euermore liking, but if they once get handfast, or happily be after strained from the hope of that they would, their loue then, and attendance immediately thereupon die at one instant together.

Introus mis seemeth, and so-to perillous is the approaching of these private whisperers, whose inward conuersation, as in the very first conceit and discovery thereof, it appeareth vnto a man vertuously giuen, to be altogether odious, so vnto him that intendeth purcly of himselfe, they are in the seruices of noble men euermore most thwarting and malicious, insomuch as if such a one stayed with honesty, would neuer so faithfully, simply, and truly indenuer himselfe by all parts of dutifull care and loyalty, he shall yet neuer want of these peruerse creepers, that by one cautious suppose or other, will still be before-hand, wherewith (if it be possible) to disgrace him utterly.

That these and such other actions of dilly, commonly handled.

led, as they are in honourable places, doe become oftentimes
barres to good meaning, and stumbling-blockes to plain dealing,
there novelty (as I thinke) at this present very small que-
stion. Neither would I be so misled, as to thinke that there
wanteth either insight or iudgement in many noble persons,
as to discern them, for they are discerned, and oftentimes
spurned at, I know it right well, but what of that? This being
also a common practise and occupation of the world, in which to
slide through all things, and to meane truly in nothing: it is no
marvell if by the two-double diligence of such men, some one or
ther happen now and then to be deceived.

But so far as it is of necessity, that every honourable es-
tate must and ought to be served, and that where a multitude of
good are in attendance, there enuety commonly to be among
them some few that are still, either of an enuied propinquity
or opposition of good and bad, vertue and vice, emulating or ra-
ther enuying as we see the daily progression each of the other,
or else so that the world something addicted to peruerse man-
ners, sendeth forth oftentimes such imps of her substance, as be-
come monstrous disorders of every honest endeavour: It shall
notwithstanding behoue him whatsoever, whose end and ex-
pectation stretched to the sole desert, that of every laudible pur-
pose is rightly to be attained, either in abstaining from any oc-
casion of blemish to his vertue that may happen, to resolve
with himselfe neuer to serve at all, or securing, at the least wise so
to arme his conceits for all manner of such like disgraces, as that
he may content himselfe, in that but being truly censured as
he ought, the end of his determinations are certainly to be adiu-
ged honest, albeit his ill hap perchance such, as thereby he at-
taineth neither liking nor preferment, or if either he stand in pre-
sent, or be in possibility to attaine fauour, then not to be discoura-
ged in the honest prosecution thereof, by any practise or course
whatsoever, resting in himselfe firmly assured, that time or the
true discernment of him whom he serveth, shall at length yeild
scope to that, whereunto by true degrees of vertue he sought to
haue aspired.

And seeing that in all causes of zeale and love, where the
minde is tied by an entire desire, and care of well-doing, to him
whom once in conceit it seemeth to grow chary over, the force
thereof:

thereof seldomes or neuer passeth lightly at the first, without some blocke or other layd before it, whereby to hinder or discourage the proceedings already determined, and that so farre forth as one wishis a man supposing the Qualitie of his service might at a time be fully effected, and discharged in the requisite delivery of some present advice and counsell, yet terrified perchance, or otherwise dissuaded with the resolution, mightinesse, or nobility of his Lord or Master, or fearing to be argued of presumption, or else in setting downe the desire he hath of safeguard unkindly to be mistaken. It shall not therefore be consonant to this our Secretories place of service thereupon immediately to become silent, or so to suffer the evil which himselfe cleerly seeth to passe unregarded, especially when the case is either weighty, or merely otherwise concerneth his nobility whom he serveth, so should he by a kinde of Pusillanimie become guilty of the very occasion, how great soever the same should happen, which sometimes lying in his credit or counsell, to have impugned, he of a weak disposition obtained nevertheless to be prevented. And yet it is not (needs must I say and confesse) a matter altogether untroged, that men vain-gloriously minded, or arrogantly otherwise intending of their owne proper services, notoriously oftentimes doe fall into this vaine of presumption, who picked on with the credit and favour to them given by their Lord or Master, and foolishly conceiving thereof to lend their thoughts in a string, doe ignorantly or pensively thereupon take in hand many times to direct them in their serious affaires or counsels, and controuling in their inward thoughts what former is besides, or contrarping to their owne opinions, do of servants become lawciers, of men modest, malapart, of advisers, arrogant, and consequentlly, running into every mispission of others, and what else appertaining to a regard of other mens actions, appear at length so imperious, as by the sole default of their owne misdeameanoys, they are turned at the last quite forth by the elbowed.

The defect hereof, so far discrepant as it is, from that steady kind of government hereby throughout concluded upon, needeth not I thinke in the framing of this our Secretorie, to be any further soze-warned, who by speaking from his owne person any part of the vilties that in others may seem chiefly to be discommended,

mended, is herein to be ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not self committing any action that may appeare vile, or hardly to be borne withall, and next, in suppressing (so much as in him is) whatsoeuer commendation or liking onely to be annexed to his owne proper deserving, wherein humilitie freed from all manner of base and seruile purposes. And then sufficiently instruct him, that curtesie is a vertue, lowlinesse a thing annexed vnto gentilitie, to be proud is a vice, to be contemptuous a sthincesse, simplicitie is sound, deceit to be abhorred, loyaltie a matter in estimation, flatterie to be held abominable, I wil not here dispute how much excellent and needfull it were to their estates, that the nextest attendance of honourable personages, wherewith men of such vertues and knowledge in this sort frequented, neither carrying at sundry eniunities, would thereby deuise, to draw forth vnto you a man vnmatchable in qualitie and wherof the world or any, heauen besides, scarce yieldeth either that or property, but proposing the worthiest parts, which of euery one is absolutely fittest to be acquired, I do only endeavour to lay before no other matter or ground, then wherewith men that be speciall, are at this day held to be endued, and such as in all ages heretofore haue bene thought meetest to be followed.

What should I lade this discourse with numberd examples to you of the great estimate & regard of those, who to keep their faith inuolable to their Lords, haue some of them bin so zealous of their honours, as for the safeguard thereof, haue by great aduise-ment made a voluntary aduenture of their dearest liues, some againe with great loue and fauour, entertained and repayed of by their Lords, and not able in their seruice as they thought during their life times sufficiently to recompense the loue and especiall zeale they bare vnto their Honours, haue afterwards vnto their children, being in great disgrace with the state present, so fully effected the fruits of their well-wishing, as that by the tender account, reuerence and loyalty to them proposed. they haue right well declared that, not vnto times alone of estate and fortune, when little regard of such things might be at their hands expected, their vertues haue bene limited, but chiefly in extremity and times of want, wherein their sundry strissions haue bene in most abundant manner supplied. Others likewise charged

charged on the death-bed with the secret affaires of their L. to be kept in speciall care and reckoning from the knowledge of other men, could not by multitudes of flatteries, by threatnings, or other large offers whatsoeuer be so farre seduced, (as when the dead was quite passed and gone out of the world, whereby they needed not at all to haue doubted) they would yet be led in the least lot of all, to betray the trust in them reposed, but haue kept the same inviolable, to their vndoubted commendation, and further increase after ward of good liking to a farre greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue bene daily recorded, the multitude whereof for breuety I doe omit. Contenting my selfe that of these two chiefe and principall matters of seruice, I haue thus farre sayd already in generality debated, leaving therefore what else to be considered therein, to the knowinge ability of others, I piodce vnto the next part that in the continuance of this Discourse was at the first intended. And so farre as the exercise of these and such like peculiar vertues and qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as be naturally touched with any bad or vile coercionment, capacities that be insensible or ignorant, such as haue want of education, or whose demeanors are to vertue wholly insufficient. Let vs then more particularly, if we will see what manner a one he ought to be touching his person, abilitie and condition, that to the worthinesse and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretary.

For the deliuey thereof, and the better to find our Secretary as nere as either may be gotten or framed, such, and none other indeed, as in true and perfect meaning he ought to be reputed, we will distinguish the severall considerations and respects of such a one, in three speciall points sayting to his office, solely and fully in this place to be considered.

The first shall be of the person, touching his education or bring, the second of his conuerstation and order of living; the third of his sufficiency, by skill, knowledge, and ability wherewith to discharge the place of his railing. Formerly then touching the regard of his person, it is requisite that he be descended of honest family or parents, the efficacy whereof conducteth not a little to the

the conſequence of a ſound and honeſt condition : that he haue alſo had good education, whereby the mind well-diſpoſed is oftentimes framed to very good purpoſe. That he be of ſhape and countenance proportionable to thoſe required vertues, ſoſo much as commonly enſueth, that Nature in producing of all her creatures, worketh in them effects anſwerable to their ſeuerrall conſtitutions, and to ſlowers of moſt exquisite proportion, ſhe giveth the moſt excellent ſavour : the dog is not ſhaped like the Lion, nor the curie as the Spaniell : the Kennet triſ is not as the Crabbe ſtocke, the one bearing an Apple, wholoſome, delicate and pleaſing, when it cometh to be taſted, the other putting forth of the hanches, no other then the ſappe of Meliocyte when the beſt of it is enjoyed.

By the countenance we doe further iudge of the qualitties, and diſpoſition of men, inſomuch that the very markes of ſauor haue not to many iudgements proued weak diſcoverers of ſome peoples good or vntoward conditions : we haue likewiſe euident teſtimony, that ill-diſpoſed nature, confirmed by cuſtome, ſeldome degenerates from the kinde, either whence it is ſprung, or wherein it hath long time bene nourished.

As mankinde there happeneth in the body many deformities, which ariſing from the defect of Nature, ſo much as by ill blaſe of thoſe, who haue had charge ouer them, cannot be amended, but being produced by Nature, doe pretend ſome one or other notable inconuenience : As beautifull ſuch a ſhape with vertuous and honozed actions, is vndoubtedly praife-worthy, but to accorde vnto faire lineaments, portrayed with exquisite and dainty ſavour, a minde corrupt, baſe, wretched and vile, that of all others is the moſt greateſt and noted deformity.

Diogenes being of one paſſing-by rebuked of his prepoſterous ſhape, and hard kinde of ſavour, answered : I with my vertues doe ornish my ſhape, but thou with thy lewdneſſe diſgraceſt thy favour.

Touching the iudgement of Nature by the outward face, many things might be alledged that diuerſly haue bene diſcerned, the matter whereof needing ſmall proſe, moze then our owne common experience, I ſurceaſe to debate vpon, ſeing my meaning is, but out of ſundry apparances to draw forth the greateſt

Of the parts, place and

greatest likelihood, and thence to repose a foundation consonant to the models or compasse of this my present intendment. Only let this be laid downe for a certaine, that the finest waire containeth the fairest figure, and purest mettall the brightest colour, the damask Rose carrieth the sweetest smell, and the most pliable part of vertue, is by greatest obseruance planted in the most proportioned stature.

This being then sufficiently spoken of the person, let us now go to the Conuersation. The Conuersation sameth unto me in these points, or speciall notes to be considered: that is, in the quality, disposition and order of company. Touching his quality, it is requisite, that first & above all other, he be a man sequestred from all kinde of pride, arrogancy or vaine conceits of himselfe, for that the infection of these, are steps vnto all manner of disorder, contempt, malice and presumption whatsoever, that he be not litigious in argument, as one vainely giuen to contend: that he be no ordinary scoffer, or scornfull boister of other mens speeches, gestures, reasons, or conditions, that he be no quarreller, loud speaker, prying carper, slanderer, or sinister back-biter of other mens actions, or laudable inducements, but contrary hereto, that he be in speech gentle, in gesture friendly, in looks familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions, that gladly of every one he do suppose the best, be ready to excuse infirmities, and to salue imperfections, that in talking he become not another Democritus, or in carping a Zoilus, that his tongue, eye, and thoughts be indifferently framed to iudge truly and impartially of every one: that of all things he abhorre private quarrels, and open contentions, and as the rocks of Scylla, doe eschue of any one absent striker, so he speake, or otherwise to enuoyne against them, for that in these qualities and conditions properly, each one carrieth a discernment of that which most appertaineth to a Gentleman.

Now touching his disposition, it is exacted at his hands, that he be not a man gluttonous, or that he be not ouer-much subiect to drinking, for drunkenness ouerwhelmeth the minde, dulbeth the memory, enfeebleth the wits, maketh a man forgetfull of himselfe, the reputation he beareth, and the company wherein he lieth. Wine saith Ouid, is the discoverer of secrets, and maketh

a man

a man often commit that, which afterward turneth to his great perindecc: in wine the regard of a mans selfe, and likewise all others banisheth, the respect of his credit also and place wherein he serueth: a man giuen much to wine, hath no matters ouer himselfe, and is not to be trusted with matters that be important: a man talkative, and one giuen to wine, are both likened together in disposition, for in the one, the strength of the liquor inforceth to speake what he ought not, and in the other, weakness of the tongue giueth utterance many times to what it should not. Speech saith the Wisseman, is a thing naturally giuen to euery man, but he that ordereth his words by discretion, setteth the way to wisdome.

This vertue of ordering and keeping the tongue, is vnto our Secretory not the least of many other points wherewith he ought specially to be charged. in him that is disposed to speake much, it cannot but ensue that his often babbling must needs at one time or other, giue proofe that he hath in himselfe as little secrecie as silence. To prevent this inconuenience, wise men haue obserued in Nature a most notable and singular prouidence, who to the intent that men by her very instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentive conceit, whereby generally to debate and consider of all things, and but one mouth to speake, giuing vs in testimonies thereby, that we ought to heare much, to know much, to understand much, and to speake but a little. Besides that, the tongue whereby deliuerance is made, she hath first closed in with our teeth, and then covered againe with our lippes, soe warning still thereby, that nothing ought thence to be discovered in haste, nor without speciall regard and strict obseruance. For in this case also discreet Nature, after we haue once receiued into our eares the sound of any thing, she thence preferreth it immediately vnto the minde, & thence to the heart to be censured or considered vpon: and last of all vnto the tongue, to whose lot, as last of these it befalleth to be partaker of it, so ought it from thence carefully, and not without especiall cause to be deliuered.

The diuine Philosopher foreseeing in man, the manifold disorders of times ensuing by looseness of the tongue, where all others were teachers to speake wel, he only taught his schollers to

to use Silence, judging thereby, that the vertue of the tongue consisted not solely in speaking, but how as by what occasion to use the same, and understanding first how to restrain the thing, that of it selfe was piable enough to be used without measure, they might easlier finde meane afterward to speake oftentimes to good purpose, and not to accustome themselves as they did before, to prattle without order, as any good or reasonable part belonging to discretion.

For this cause Silence, as the first guard of all affaires, being either secret or important, is (unto men seriously occupied or imployed in the same directly) to be commended. Which manner of Silence, as it fully instructeth in causes serious and of weight to speake nothing more than needeth, so conserueth it also into the residue of our behauiours, a modest and choise kinde of gouernment, in all actions whatsoever, either of question or argument, to be with discretion pursued.

How much it importeth into our Secretorie, to haue notice of the true and perfect use hereof; who aboue all others ought rightly to know and discern, how, where, when, what, and to whom he ought to speake, and when, and wherein, to be likewise silent: it may by the reasons aforesaid be sufficiently collected. As ought his speech in troth to be so ordinary as other mens, who for the most part limit themselves neither to time, place, occasion, or company, the which in our Secretorie is, and ought to be somewhat else. And as touching the affaires, secrets or counsels committed to his charge, it is in him principally to aduert and consider that he is but the Closet, whereof another hath both the key, use and commandement, that he ought therein to be a thicke plated dore, where-through without extraordinary violence no man may enter, but by the locke which is the tongue, and that to be of such efficacy, as whereof no counterfeit key should be able to make a breach, without the selfe same instrument that by the director thereof is alwayes to be carried. By reason whereof, he is of more trust and fidelity in him reposed, to become wiser of his wayes, and to be the courser needfull, whereby the least occasion of breach thereof may precisely be auoyded.

Ouer and besides all this, it shall further appertaine to the disposition

disposition of this our Secretorie, that in shewing himselfe affable to all, he doe not either by reason of his birth, qualitie or estimate that he hath of his lord or master, goe about to abuse or impute the simplicitie of any one to a bad end or purpose, but rather enforce himselfe gladly to vnderstand the suits of the meanest, and to giue them aide and furtherance to his uttermost: herein shall hee not a little aduance the honour of his Lord or Master, in preferring the iust & lawfull petitions or complaints of the poore, and in helping them to the speedy dispatch of that, wherewith (by reason of their simplicitie) they oftentimes are greatly incumbered. He behoueth also, so much as in him is, that he auoid all kinde of intemperance, either of choler or too much mirth, that he dispose not himselfe to bile and vnbefitting termes of basenesse or surquedie, that he with the two extremes of couelousnesse or prodigalitie be not touched, that naturally he doe incline to good, and hate the badnesse of any, that he abhorre flatterie as a Dead, and giue himselfe of any particular action, either to be utterly silent, or rise to speake truly.

Lastly now, touching the third point of these three, consisting in order, appertaining to company: Brieffull it is that our Secretory haue inspeciall remembrance the ancient saying, that common experience giueth to all men for approued, which is, that, Such as a man of himselfe is, such alwaies are they with whom he conuerseth.

If therefore of his owne minde and disposition a man endeavour to be good, and so to liue and be accounted of, him then becometh chiefly to haue respect to the company hee holdeth. For which occasion, the Philosopher aduiseeth, that men being good, doe chose to haue familiaritie with men that are best, to the intent that by the societie of them, their Vertue may haue encrease, and themselves learne to become better. The corruption of young men, by nothing so much accrueth as by the tender respect they haue of those with whom they doe accompany, so; that it resteth assuredly out of doubt, that the suile example and encouragement of one vile and ill-disposed person, hurteth more a great deale oftentimes in one dayes company keeping, then seven yeares endeauour afterwards, may release by any good instruction. Wherein also the rather resteth vnto our Secre-

tery. A most principall regard thereto to be had, insomuch as not the conversation alone, wherein he is choise to be affected, dependeth thereupon, but the matter also of his worthiness and discredit. for who saith not in often appearance, that men simply cancelled, and of their owne proper instinct very well giuen, are more discredited and condemned many times by occasion of the company wherinto they haue aduanced, then of any apparant euill that in their owne persons rested probably to be discerned.

Whereunto accordeth the proue of all common society, where in men onely of those that know them, are iudged as they be, but in generall reckoning, are ever censured according to the goodnesse or badnesse of those with whom they line familiarly : It followeth therefore, that Who so will no euill doe, must doe nought that longs thereto : for in good men it is not alwayes enough, of themselves wittingly not to haue committed any euill, but he that desireth to be good indeed, ought not so much as to become an occasion or stander of euill. If men would but thoughtfully enter into that weight of their estates, and truly consider with themselves what of duty appertaineth to very reputation indeed, they would not then thinke it enough to bee in this credit, or that place, or thus countenanced, or that way enriched, arming themselves onely thereby with bad-glorious titles, but therewith would also deeply imprint, that them likewise honoured by certaine speciall in-sight had into their owne hearts, so to order and direct themselves, as thereby deservedly they might haue the selfe same account whole and unblemished, which in opinion they haue carried, the which cannot any times be, without in all their outward and inward actions, they doe beare an especiall eye to the matter of their owne credit. And what one thing is there in the world (so him that by some degrees of vertue endeauoureth to be adorned) more precious then the account and estimate had of his name and fame : What one good more exceeding, nay what life can be more precious : Which therefore ought the regard thereof to be in choise into our Secretarie, as that which as an action most singular, I haue iudged it to be appoynted in this place unto him.

Epitheto

Hitherto haue we endeouored in person and behauiour to finde a man indite and conuenient to the purpose hereof, where in my intent hath bene not to omit any thing which to that place and calling might any way be aduinged necessary. Now the circumstances of these proceedings leadeth vs next to consider of our Secretories ability.

In this consideration it falleth out, that soasmuch as his office and place, calleth him altogether, as for the most part, to the handling of deepe and weighty affaires, wherein his capacittie shall sundry wayes be exercised, and with thoroughly tried, it becometh him therefore to be furnished with Skill and knowledge accordingly, whereby the better to be adapted vnto the ordinary vlsage and employment thereof. To this end it becometh that he be well studied, especially in the Latine tongue. It is likewise conuenient that hee withall hee haue a ripe and quicke conceit, aptly to receiue what on a sodaine shall be to him deliuered, and that he retaine within himselfe a sound and good memorie, for the conseruation of those things that vnto his charge shall daily be committed. He ought for his owne furniture and instruction to be a man, not altogether vnerperienced, to be well languaged, to be sufficiently read in Histories and Antiquities, and times passed, to haue notice both by reading and conference, of the Situations, customes, maners and conditions of men, cities, countries, and common-weales, to haue familiaritie with Strangers, and men of diuers nations, whereby the better to be ascertained of their humors, behauiours, and dispositions, and wisely to worke vnto himselfe a peculiar insight into their estates, counsels and turisdictions, being therewithall warie that this association, with such kinde of people, worke not vnto himselfe, as the affaires wherewith he shall be credited, any matter of prejudice.

Now is it a matter often loue, and in common vs almost to be found, that a great many of men, otherwise discrete, learned, experienced, and for their severall callings questionlesse of very good deliuey, and every way to be deemed sufficient, some also that in the Greeke and Latine tongues are very well studied, and are also with the vs of foraine languages landably imbued, that notwithstanding haue not in themselves the

facultie and vse of well writing, nor can orderly, and vpon a sodaine layd downe without much adoe, and that many times also in very preposterous manner when it is done, what to any extraordinary purpose seemeth to be thought meet and convenient. Some againe in whom there is leske skill, greater ignorance of learned knowledge, and farre manner application every way, wherewith to be enabled with sufficiency, haue neuertheless a conceit too rise, and are in wit so prompt and capable of any thing laid befoze them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly answerso; it) neither inuention, nor imitation, wherewith in very commendable sort to perforce what them seemeth good, on a sodaine to deliuer in writing.

What should be the cause hereof? I cannot else dōme, but onely a mere instinct of Nature, who severally pouereth her gifts in their creation vnto every one. wherinto others (excepted from that proportion) doe solcome by any Art or Studie reach vnto; yet is Exercise no doubt in those that haue any honour of learning becometo a great furtherance: But he that in this place must be employed, how learned soeuer he be, must a little giue place vnto his Schooles, and frame his pen and order of practise to peruse that forme of writing, which plainest manner and aptest speech hath in common deliuey, the endeavour wherof how difficult the same will be to one being rise in discourse, my selfe haue had some private testimony, notwithstanding vse and continuall practise I know, is that which in time over-mastereth all things.

To the beautifying of this part of our Secretary, it is needefull that he be somewhat therein ayded and furthered by Nature, so the intent his inuention to every severall occasion, may be the more easie and proper, and that without any often blurring or enter-linking, which commonly happeneth to those, in whom long study seemeth so hardly to helpe out of their labours, as if by a manner of kind of ambycement, the same from a hard roache were violently to be vntwined sozth e carried, which bluntnesse, as I may terme it, of conceit, is not in this part of service in anywise to be admittred. Neither can I say all this ignorant how manifestly it often befalleth vnto diuers of the readiest wits,

toils, that at some one time was then at another, they have less ability, and much harder is their delivery a great deale, in matters requisite to be performed, then usually otherwise is by ordinary triall unto them accustomed: the occasions whereof may be divers, whereby the senses are many waies dulled, as by too much repletion of meates and drinks excessively taken, by too great study and often musing, by pain thereby into a melancholy passion, by motions too intemperate, happening unto the minde: and finally, by sundry other inclinations and occasions, which I cease to remember: All which being offensive as they are, unto the necessary regard of this our Secretories attendance, it standeth him greatly upon by all possible means to expresse them, to the end that his wits being as nate as by endeavour can be compassed, alwaies in one selfe stay and readinesse, he may not in times suddenly requiring effect all and present dispatch, appeare any waies ill-furnished of that which at his hands, is, and must of necessity in this place be required.

It is not then learning alone (as you see) that is able to make a man mete to this kind of practise and study, but naturally to be besides innued both with wit, vnderstanding and memory, whereby to leade and conuey those necessary euents, that in this place are daily to be frequented, and therewith to haue likewise care and regard, with modest and discreet manners and behaviours to pferue and keepe the same safes, whereby he may be the more readily provided (as I said before) for all times and purposes. Nevertheless how much needfull it is to that place more then ordinarily to be learned, yea with the greatest ability and perfection (if it were possible) to be also euery way adorned, I haue already sufficiently layd downe before-hand, and will now propose the weight thereof, as a respect amongst others to be most especially embraced.

In this manner haue we by sundry degrees endeavored to leade along our Secretary unto his appointed Place and Office, where in we haue first discoursed largely of the function he beareth, respectiue touching his seruice: next, to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation and Ability, a man mete for that purpose. It now resteth, that

as the small determination of this labour we deliver unto him his office. Of this then the part speciall and intendment most principall, consisteth, (as by experience is found) in the use and exercise of the Pen, the wit, and invention together. The ability is exactly before required, and discoursed upon, in wherein now to be put in practise. To the execution of this office it is requisite the Secretary, before the perfection of his hand in the variety and neat delivery of his letters in writing, singularly to be commended, that he haue with himselfe also therein a very ready use, quick, and speedy concurrence for dispatch, that wariety he giue heed to obserue the order, methode and forme to him from his Lord or Master deliuered: so much as in discharge hereof he is utterly to relinquish any affection to his owne doings, or learning herein to any private iudgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matters to him committed are to depend vpon the humors of his commander, and not vpon his owne or any others directions.

Whereof is hee exceedingly to become studious, and a zealous imitator in all things, to the intent that knowing the effects of his Lord, with what ends and purposes they are carried, and vnto what forme and manner of writing hee is specially addicted, hee may the more easily and with better contentment discharge that part of his service, wherein by continuall occurrents he shall haue occasion daily to be employed.

He is in performance of this charge, to be a man watchfull, diligent, careful, industrious, not giuen to ease, to auoid all occasions of sloth, to the end, (as I saide before) by continuall exercise of his wits, to retoyne his spirits apt, and his memory fresh. For idlenesse of it selfe is the proper nourishment of many other evils, the hinderer of each good purpose, and the deformed monster of all humane exercises. Whilke idlenesse attacheth the body, it giueth scope to ill thoughts, occasioneth discomper, maketh vnto els by to labour, breedeth wearisomnesse of vertuous exercises, enticeth to vanities, corrupteth with pleasures, and maketh a man with trifles. If therefore there shall be any time vacant of affaires vnto our Secretorie (as all seasons are not alike wherein still to be occupied) the same shall hee deuote, either to
plea

pleasant recreation to be spent, or in some other honest exercise or study, wherein whatsoever is not improper unto a Gentleman, shall be to him in speciall choice, and as an action fittest of all other to be received.

This office is likewise to entertaine all manner of letters vnto his Lord, to conceiue and vnderstand of their severall occasions, and how much or how little, they or any of them doe import, to answer the dispatch of the greatest with as much facility as he may, and those of lesse moment with discretion to remove, and put backe, to the end the walkes and passages of his Lord be not with the vaine and frivolous demeanours of fond people too often encumbered.

He ought also to haue regard to times and places convenient wherein to moue his Lord vpon any speciall or vrgent occasion, in which he is to preferre vnto his presence or hearing, the person or cause of any one. To see that the same returns not often vnto his private liking, that the furtherance thereof bee not in times when he is solely disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the quality of every late, and condition of the party as nere as he may be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordingly, if he see cause, in his owne person to answer the same: for it is not seemely he should trouble his Lord vpon every light or ill-believing suggestion. To be circumspect in the dispatch of every thing to him deliuered, and in matters of weight and charge, to be also prouident and wary, busily intending to the safe disposing of whatsoever requisite, from the eyes or knowledge of any other, wherein is none so much as himselfe ought to become pryncipall.

He is likewise to auoyd all manner of delays, and not to encourage himselfe in any wise vnto negligence, for that the busynesse of ouer-skiping of small trifles, induceth many times, to pretermitt things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of his office to be alwayes as nere and as ready as may be, in his ordinary attendance, for so much as being vpon a sodaine to be used, it is needfull he be alwayes at hand, and is intended that his absence

cannot therefore any long time be spared. In conclusion, it is modest in all things, that so farre forth he be addicted unto his present service, as that in respect thereof he become utterly sequestred from all private regard or affection of any thing, conforming to his owne appetite. Finally, being a man favoured, or entirely reputed of in his office, he may not for any friendship, corruption or gaine whatsoever, by any sinister practise, colour, or meanes, goe about to abuse the countenance and credits to him given, by his Lord or Master, nor courtly thereby suggest, or insinuate any thing whereby the good opinion of himselfe may afterwards be hazarded, as by the grant or assent of his Lord thereunto given, there may just cause accrue, whereby thereafter a great deale lesse he may deserve to be trusted.

In these particularities have I at last concluded, and brought to end the summe of all my former travell. The Secretary is now accomplished, and by all respects, circumstances, and inducements that may be, confirmed both in person and office: much have I to require of the generall powers hereof, that I be not any wayes therein mistaken: for that passing immediately to the publique notice of all, there is no doubt but the very particularities thereof shall speedily be therewith censured of all. My request is, that the skilfull and best experienced, well of their owne good conditions, not otherwise mistaking thereof then what in equall truth may be unto them tendered, nor that the wise and discretly minded will have other conceit of me, then as my weak ability sought herein at their hands to have at the first deserved.

Touching any others lesse able to speake or give sentence in the cause, as my will and desire is, favourably to be regarded of the whole in generall, so if any one, moze of selfe-liking then of Skill, will either carpe at, or peremptorily reject the Labour by me under-taken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another already finished and done, then for himselfe by private endeavour to accomplish the like: so shall hee finde, that men at all times be not into all things at once: and suppose hereof become assured that hee, as I, shall sooner in the performance of my Labour, make our selves objects of every common opinion, then with such account

count to deliver our travels, as that we may stand ascertained
of their owne deserts, that they may be pleasing to all men.

And soasmuch as it resteth yet a thing doubtfull, how well
or ill, till the perusing, this slender trifle of mine may of all
sorts be measured, I will in the meane time (as many others
before me have done) affix my selfe in the hope and expectation
of the best: glad if in the conuenance hereof, there may by my
willing endenour, arise any pleasure or profit to any, which
being the intention of mine solely desired, I passe
forth this (as the restlesse) of the best
and aptest fauourers thereof,
to be entertained.

(...)

A.D.

FINIS.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.



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the first part of this Booke.*

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